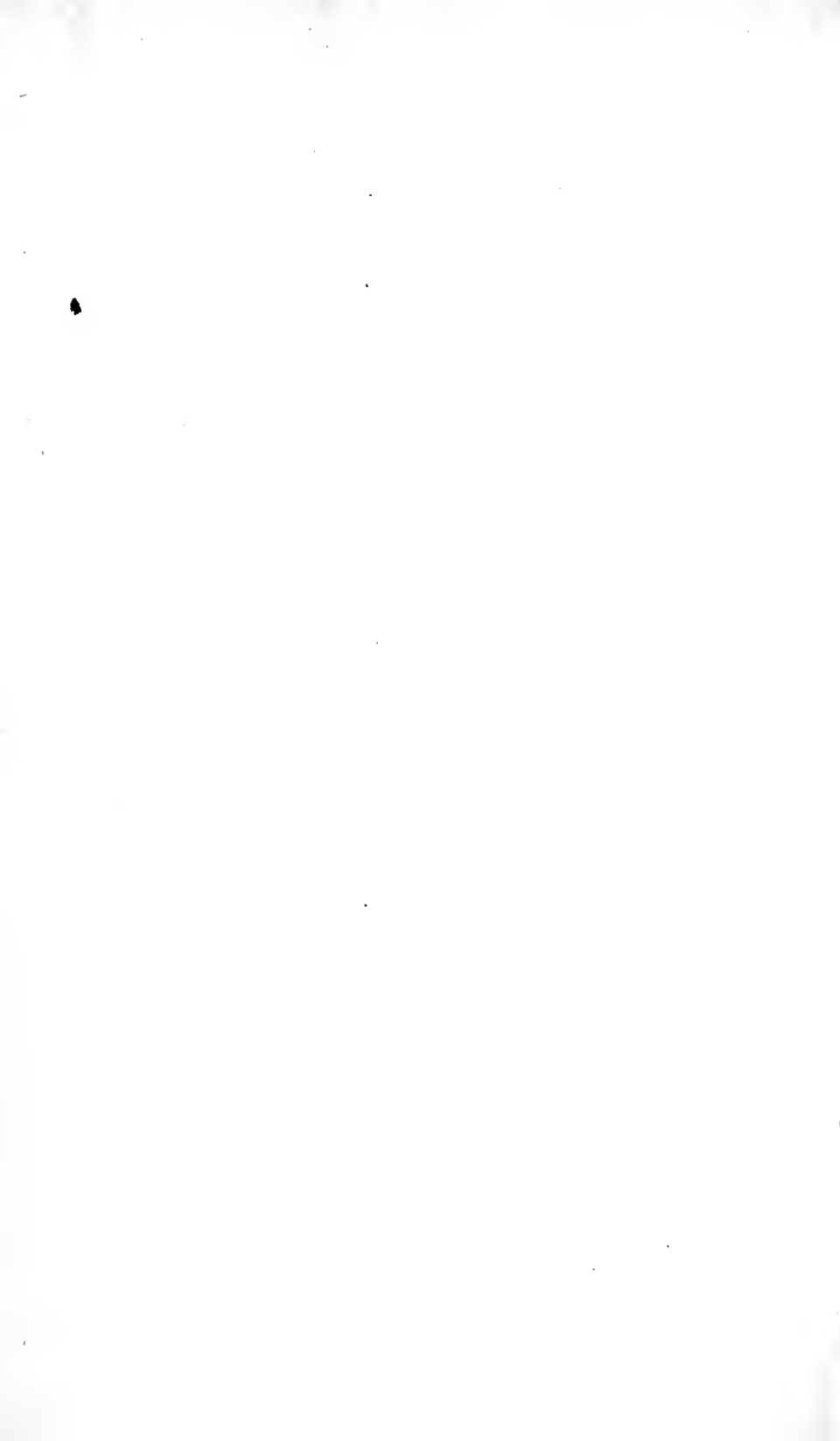


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THE FIFTH VOLUME OF THE RECORD begins with this number. In Dr. Thompson's *Ministerial Plagiarism* the resources of a wide reading and a rich experience have been made to contribute to a result, earnest, timely, and vivacious. The article by Mr. English is a thoughtful presentation of a view of Evolution which pastors are coming quite noticeably to entertain. The *Historical Papers* read at the sixtieth Anniversary reflect delightfully the spirit of the three marked periods in the life of the Seminary and are of great permanent value for the historian. We would also call attention to the change in the form of the department of Book Notes, which admits of the fuller review of some books and a condensed estimate of a greater number than heretofore. It is proposed to keep this department abreast of the most recent publications and we believe examination will show that books are noticed in the RECORD earlier than in other similar publications. In each of the subsequent numbers of the volume will appear an article by one of the professors on some live topic connected with the subject in which he is a specialist. It is expected that the year will show still further increase in the value of the periodical both to the nearer constituency of Hartford Seminary and to the wider public.

A CURIOUS PROBLEM of our politics is the practical difficulty the independent voter has in taking part in a caucus. Caucuses are all party affairs, and a voter who sometimes votes with one party and sometimes with another, usually with two at once, has no assured right even to attend them. This manifest evil, whereby a large and increasing number of citizens, usually of exceptional importance, is debarred or at least discouraged from sharing in the work of nomination, is bound to be noticed more and more. Agitation of the question will probably end in the gradual adoption of the English system of officially publishing whatever nominations are called for by a sufficient number of reputable electors, whether organized as a "party" or not. This is eminently practical and desirable in the smaller elections, as in the towns, and, if adopted there, may lead to something similar in larger fields.

THE FOLLOWING UTTERANCE, bearing upon anarchy, appeared in a recent daily :

The birth of all our difficulty is in this, that under the patronage of Christianity we have learned one lesson without thoroughly acquiring its counterweight; we have learned the superb lesson of our self-organizing power; we have learned to know our act as something that dates purely from us; but the defect in our personal character and the infirmity of our civilization lies here: that we do not deeply see and feel that prior to the act the track is already laid and spiked and ballasted upon which before God that act is bound to run. We are free to act, and that we know; but as moral creatures we are not free (using the word in its Bible sense) to determine the direction which our act shall take, and that lesson we have only half learned. We can make our act; but the instant we presume to draw the line our act shall move upon, we are mutinizing against the eternal, have stepped into the domain of license already. Moral liberty is self-energy clinging to the rail and sliding along a clear track. And self-energy jumping the rail — that is license, lawlessness, anarchy; and all disobedience is young anarchy.

Upon these words we make three remarks: In the first place, their type of thought can hardly be termed Arminian. Indeed they are so far from this that in their figure of the railway they almost outcalvin Calvin.

In the second place, the auditors to whom they were addressed were not the survivors of a forest fire or the cholera or an avalanche. They were a prospered and peaceful assemblage,

sheltered under most benignant skies. Among them were five hundred college girls, in the fairest bloom of life and intelligence and hope.

In the third place, their author is not a despondent pessimist, nor a musing recluse, nor a stuffy relic of the past. He is a man who has taken his stand in the very heart of the storm and stress of the culminating events of the nineteenth century. His form and fame are rising to the place of the foremost civilians of the foremost city of our land. He is in a condition of ideal hopefulness and health; a brave and tireless soul, surcharged with enthusiasm, capable of withstanding a horde of municipal plunderers of Titan breed without any sign or sense of despair or defeat or fear.

From the lips of such a man, and into the ears of such a throng, these words rang with eloquence and emphasis. They aver that God is supreme; that the omission of this teaching is the prime fault of our time and land; and that obedience is the best lesson any one can teach or learn. Truer words or timelier words are seldom uttered. The *Congregationalist*, in a recent leading editorial, signified, though with less emphasis, the same conviction. We are reminded by them of the impressive words of John Fiske, respecting the bearing of Calvinism upon political history.

These three utterances in recent literature show this, at the very least: that Calvinism is neither dead nor moribund. They even prompt again the inquiry whether the true philosophy of things as they are to-day and the philosophy that lay at the heart of the scheme of Calvin's thought do not, after all, coincide. And yet another book is just put upon the market, sympathetically describing again the reaction against Calvinism and again tolling the bell for its burial.

PROFESSOR FRANCIS G. PEABODY has done a real service in working out a statistical study of *The Proportion of College-Trained Preachers* for the *Forum* for September. He has brought together important facts concerning the number of college graduates, absolute and relative, who have chosen the ministry as a profession during the last twenty-five years, and also concerning the proportion of college graduates among

seminary students during the last ten years. His statistics are by no means exhaustive, being confined to twenty-seven colleges and twelve seminaries ; but they are sufficiently representative to be valuable. The general impression given by the article is hopeful, various considerations being adduced to offset the well-known fact that the number of college men going into the ministry has been *relatively* diminishing for many years. On the whole, Professor Peabody believes that the ministry is not losing its right to be counted among the learned and scholarly professions. He also believes in its inherent attractiveness to collegians, except in so far as ministerial self-respect has been "threatened," as, for example, by "a pernicious system of indiscriminate aid," or by "a tradition of sentimentalism." We suspect that just here a vital point is touched. In theory the ministry excels all other callings in dignity ; but in fact and popular conception it sometimes has a flavor that offends every self-respecting man. The entire body of Christian people has a common duty jealously to guard and uphold the dignity of the ministry, for whatever discredits it discredits the whole cause of Christianity.

THE SCHOOL OF SOCIOLOGY organized in Hartford by the Society for Education Extension, of which President Hartranft is head, offers altogether unique facilities for the study of this subject. There is nothing more needed by Sociology, as a science, than breadth and systemization. If anyone doubts it he has only to read the recent books of Kidd and Drummond, and the criticism they have awakened, to be convinced. The uniting into a carefully planned curriculum of lectures by specialists in different departments of the science supplies the opportunity for a range and concatenation of study heretofore unattainable in our country. In founding the school the directors of the Education Society have done much for the advancement of social science. It is certainly to be hoped that the enterprise may prove successful.

MINISTERIAL PLAGIARISM.*

The general subject of literary theft is too broad to be considered at this time. Fertile and in some measure fascinating, though at the same time not less painful than piquant, we must leave that in the hands of the magazine writer. Resemblances, however, and various side-lights, or rather companion blots, from this ample field, are ready to do service. Limitation chiefly to ministerial offences is now contemplated. Such a topic can presumably have no personal bearing upon a body like the one now present, and may be regarded rather as one of curiosity.

It must be confessed that the preacher, especially if also a pastor, is peculiarly liable sometimes to the tempting thought of purloining. Illness, social interruptions, special parochial engagements, often prevent his appropriate preparation for the pulpit. The close of the week finds him wearied, half distracted, with no fresh material of his own for Sunday requirements. On his shelves, however meagerly furnished, are a few volumes of printed sermons, with which he presumes probably none of the next day's audience will be acquainted.

Another case presents itself. A man may find out sadly that his own mind, instead of being a fountain, is only a cistern, and not very capacious at that; while dry times are oftener and longer than were expected. It is easier for him to use the pen in copying, or even to task the memory than it is to originate. What will he do? Many years since I had occasion to spend a Sabbath at a very obscure hamlet in Ohio, where only an occasional service with preaching was held on the Lord's Day. The place of worship was rude, and the small congregation not less rude. As the sermon, evidently unwritten, was progressing, I recognized paragraphs here and there from Dr. Wayland, which looked very much as do the fragments of Grecian architecture which one sees in Oriental shanties. Suddenly the preacher stopped apparently midway — if indeed he was moving

* An address delivered before the students of the Seminary on February 13, 1894.

at all — and, turning toward me, said, “I understand there is a Presbyterian minister present, and I’d like to have him finish the sermon.” One is reminded of what Mrs. Browning says in “Aurora Leigh”:

“Who’ll find an emerald ring
On a beggar’s middle finger, and require
More testimony to convict a thief?”

Regarding the clerical profession, especially in our country and our day, it must be acknowledged that certain circumstances combine to enforce suggestions from the Evil One as to pilfering. Demands upon the pulpit are very constant and exacting. This is true beyond that of any other calling except, it may be, some positions connected with the periodical press. At the same time no other profession has such facilities for occasional or even habitual relief in the way now contemplated. What subject, appropriate to the sacred desk, or inappropriate, has not had homiletic treatment, which may be found in some volume of a clerical library if well furnished with dubious material? No one will pronounce it wholly strange that a hungry man, without change in his pocket, when passing a fruit-stand, or the open window of an appetizing restaurant, should find his hand almost involuntarily moved to petty larceny, and especially where the eye neither of proprietor nor policeman is on the outlook. No popular platform, nor court of justice, nor hall of legislation presents such urgency of temptation and such comparatively safe opportunities for pilfering, as the weekly pulpit with its inexorable demands.

In England a compromise can be safely effected much more easily than in our country. Not only are helps at hand there, but open inducements are furnished, and that even by high authority. The theory of the Church of England is that homilies should be supplied to men who have not sufficient furniture of their own. “This,” says a prominent living English writer on homiletics, “ought to give men courage to borrow freely, but borrowing to own it. It is surely no sin, but a sign of a proper humility to say, ‘I give you something better than my own poor compilations.’ *Adapt* if you can; if not *adopt*.” So says Mr. Davies in his work on *Successful Preachers*.

The Bishop of Lichfield said in one of his charges: “Noth-

ing is so much required as a good set, or several sets, of modern homilies, for the young or over-worked clergy." The amiable and scholarly Augustus W. Hare, for instance, would sometimes take into the pulpit at Alton Barnes, for his second sermon, a printed book, altering the language slightly as he went on, and telling his people, "This is not my sermon." Any man who should do that on this side of the Atlantic would probably soon be allowed to emigrate.

Dr. Irenaeus Prime relates thus what he once did: "Dr. Griffin, of Newark, Boston, Andover, and Williams College, has been called the Prince of American Preachers. I heard him once a month for three years. His sermons, with his delivery, were examples of fervid eloquence which I have never yet heard surpassed. While I was a pastor, a volume of his sermons was published, and I resolved at once to give my people the glorious privilege of hearing them. On Sunday I told them what a magnificent preacher my old president was, and with what rapture I heard him when I was a boy. Now, if they would come together on Wednesday evenings, instead of my feeble talks, they should have one after another of these discourses becoming the tongue of an angel. They came and I read; and nothing ever fell so flat on that congregation. I wrought tempestuously through one sermon. Saul's armor was a tight fit on David compared to Dr. Griffin's sermons in my hands. The experiment was not repeated." The New York divine learned the truth of a saying common in Germany, "Not every divine can walk in Dr. Luther's shoes."

The method thus pursued relieves indeed from all imputation of plagiarism; but the more private unannounced acknowledgment of indebtedness does not afford that relief. After the decease of a neighboring pastor I asked the family for a manuscript sermon as a keepsake. One was kindly handed to me, at the close of which I found a foot-note to this effect: "For the leading thoughts in the foregoing discourse I am indebted to Dr. Doddridge." That would, indeed, serve as a cautionary signal to surviving friends not to publish the same, but must have failed to exonerate the copyist in his own conscience.

There are perils waiting upon posthumous publication which should be a warning to literary executors. Sermons by the Rev. Edward Bencowe of Teversall, Nottinghamshire, who died

in 1843 at the age of thirty-eight, were much used by others. One voice may have many echoes. His widow issued successively three volumes of her departed husband's discourses; but by and by it was found that they were not all his own productions.

Here comes another warning, and from the case of Rev. Robert Suckling, a good sermon writer, but who, it is said, usually destroyed his compositions on account of a too depreciative estimate of his own powers, while those which he had taken from others were preserved. Hence four such appeared in a posthumous volume.

It is notorious that in England there exist a sentiment and usage regarding pulpit plagiarism, which belong to a plane much lower than the average standard of our country. The advertisement and sale of sermons, for the use more especially of clergymen of the Established Church, have long been an unblushing affront to honesty and decency. Illustrations and incidents relating to this are oppressively abundant. The Rev. Charles Buck, in his book of *Anecdotes, Religious, Moral, and Entertaining*, states that not far from one of the English universities, three different clergymen, on three successive Sundays, delivered the same discourse and to the same congregation. More recently Lord Teignmouth relates that on the same day he heard in Dublin two sermons of Mr. Venn (of Clapham) by two clergymen in different places. Yet more recently an English clergyman, who was chaplain at a station on the continent, preached a volume of Caird's sermons right through without giving credit.

Professor Shedd, in his *Homiletics and Pastoral Theology*, quotes the following: "The *English Churchman* contains the following announcement: 'A clergyman of experience and moderate views, who distinguished himself during his university course, in Divinity and English Composition, will furnish original sermons, in strict accordance with the Church of England, in a legible hand, at 5s. 1d. each. Only one copy will be given in any diocese. A specimen will be sent if wished for. Sermons made to order, on any required subject, on reasonable terms. For further particulars apply,' " etc.

The practice was, to be sure, more common formerly than it

is at present, and yet often finds defenders in our day. For instance, the writer already referred to, Rev. G. J. Davies, illustrates the habit, and speaks of it not so much in the way of apology as of its assumed propriety, indeed its necessity. The more than twenty successful preachers of whom he treats belong to this nineteenth century. An incident touching Mr. Blencowe has already been given. Here is another. "The rector of a parish had a new curate who boldly preached a sermon on the lessons of the day out of Blencowe; and going into the vestry afterwards, with a confident air he said, 'How does my voice suit this church?' 'Oh, nothing the matter with your voice (said the rector), but don't spend your money on Blencowe's three volumes, as my last two curates were very fond of them, and I do not dislike them altogether myself.'" Another favorite preacher whose published discourses have been a good deal used is the Rev. Mr. Cooper, and one or more of Sidney Smith's posthumous sermons were taken word for word from Cooper.

Dr. Asahel Nettleton told me, after his visit in the old country, that Dr. George Burder, a well-known dissenting divine, informed him that in preparing and publishing *The Village Sermons*, of which there were several volumes, he assumed that they would, to some extent, be adopted in the Establishment. Facts justified that anticipation. In one instance a spiritual awakening began as a result. Parishioners under conviction of sin came to the curate, who was surprised and puzzled; and who apologized for having unintentionally caused unpleasant feelings.

Where such laxity of practice exists among any considerable number in a class of ordained men who are set apart professedly for the maintenance of truth and sound morals, we naturally look for corresponding lay practices; nor do we have to look far. Every man of much reading has his store of pertinent illustrations. As long ago as 1842 the *North American Review* gave some significant facts. Ten articles were specified which had been stolen from that quarterly by a single English review during the four previous years. Specially memorable is the circumstance that one of those pilfered pieces is on "Literary Property," which the American editor remarks, "Is stolen word for word from our forty-eighth volume with only the disguise

of a single original paragraph at the beginning of the piece, and another at the end."

Piratical proceedings of this sort have been not infrequent. It has commonly been considered disreputable in heirs-at-law to show impatience while waiting for dead men's shoes; what shall be thought of men who, in broad daylight, thrust their hands into living gentlemen's pockets? This transatlantic appropriation of wares, with a view to escape certain duties, reminds me that a few years since while in Halifax, Nova Scotia, I heard of a Boston neighbor who, wishing for a superior English article, bought a pair of boots, in which he stepped ashore on Long Wharf, Boston. Were they not a part of his own wearing apparel, and hence duty free? But he presently found they were made in Lynn, Massachusetts.

If, in this matter, the measure of obliquity depends upon the bulk of property stolen, then there is a grade of misdemeanors more serious than mere magazine and pulpit plagiarism. The relation is about the same as that of burglary to pocket-picking. The high seas are not yet rid of piratical cruisers; and book-freebooters may be found, alas! among the clergy and in religious bodies. A searching *Index Expurgatorius* of such literature would banish a good many volumes from bookstores and libraries. Not to go beyond a very limited range of personal experience, I shall be pardoned for giving two or three items. When about leaving London for New York some years since, I ran an eye over the catalogue of a well-known publishing house in the metropolis, and lighting upon a title which promised well, ordered the book, with others, for a gift to my daughter. On reaching home it was duly presented and the reading duly begun. It soon appeared, however, to be an old acquaintance, *The Poor Girl and True Woman* (Mary Lyon), one of the numerous books by Rev. William M. Thayer of Massachusetts, which had been previously read in the family. There was nothing on the title-page to suggest the original work or its authorship.

At another time (1854), under similar circumstances, I desired to get some choice English book for a son who was preparing for college. The list of a well-known religious publishing society would seem to be entitled to confidence; and

having no time to inspect, I trusted implicitly and bought at random. On the homeward voyage I discovered that the choice contemplated present was a book which had been for some years in my own library, Todd's *Student's Manual*, under a new title.

A few years ago one of our publishing houses issued a work in fifteen volumes entitled, *The Biblical Museum*, a collection of notes, explanatory, homiletic, and illustrative, on the Holy Scriptures, by James Comper Gray. The author or compiler is a minister of the Gospel. A book, to the authorship of which I plead guilty, bearing the title, *Seeds and Sheaves, or Words of Scripture; their History and Fruits*, was published two years before that in 1869. Of its three hundred and more pages nearly every paragraph was appropriated by the enterprising writer above-named. If one were out with a search-warrant, the parcels of stolen property would not be found in their appropriate places, that is, connected with the passages originally specified, but skillfully distributed through the fifteen volumes in places where likelihood of detection is greatly diminished. Credit is given in one place for ten abstracted lines; then, however, simply the name, not the work. Thieves, when they get nothing but plated ware, know well that they must remove traces of ownership. The question in Pater Noster Row, London, should now be, not "Who reads," but "Who steals an American book?"

It may seem at first thought that a definition of plagiarism can hardly be required. Every one will say at once that it is the use of another's production as if one's own. The two distinctive elements are —

- (1.) Unauthorized appropriation ;
- (2.) Unacknowledged publication.

The second of these points — responsible publication, actual or contemplated — requires no explanation. Copying, solely for private purposes with no intention of fraudulent use, does not, of course, belong to the category of plagiarism. But what constitutes the former — namely, censurable use of other people's thoughts and language — it is not always easy to determine. Undoubtedly there are limitations, but just where do the proper lines run?

It should be borne in mind that coincidences, simple and pure, may take place. When we reflect that, with few exceptions, all the millions of our race are supplied with the same faculties of mind, the same organs of sense, and the same organs of speech, it must seem a very natural thing that identity of conceptions and utterances should sometimes exist. This is all the more natural where individuals are reared under similar conditions, outward, social, and religious. The probability of this is, of course, the greater among those engaged in the same pursuits. Like trains of thought and like imagery in description will hardly fail to appear. It was, for instance, a noteworthy though not a strange conjunction, that about the middle of the eighteenth century, three eminent geometers, Clairaut, D'Alembert, and Euler, should, without the knowledge of one another, have been engaged upon the same problem, that of the three bodies. In the hope of improving the lunar tables, and of completing investigations begun by Newton in his *Principia*, they commenced that series of brilliant discoveries which have been made in our day. The history of science, as well as of common life, furnish numerous similar illustrations.

Another class of coincidences suggests, as not improbable, a special divine impulse. For example, Dr. William Goodell in Constantinople, and his brother Joel in Ohio, were led, entirely independent of each other, on the 11th of May, 1835, to preach from the same text, "There remaineth therefore a rest to the people of God," and that was the very day their sister Lydia died in New York. These striking cases mark the circumference of a circle which includes a multitude that are analogous though in the main less notable.

Under the name of unconscious reproduction, reference is had, of course, to operations of one and the same mind. It is to be considered that none of the multitudinous sensations, concepts, or emotions of any waking hour are ever absolutely lost. Whether voluntary recollection is able to evoke them from their obscure hiding places or not, there they are, commingling, entering into new combinations, ready to emerge, and to flit about, possibly in daylight, perhaps only in the hap-hazard creations of dream-land. When a man arouses himself for writing or for public speaking, a crowd of thoughts

and images start from his mental pigeonholes, and stand ready for service. The use he makes of them will depend upon the intellectual habits, the taste, and integrity of the proprietor — if we may so call him — of this private museum. Goethe, at once original and erudite, could afford to be candid. "Every one of my writings," he remarks, "has been furnished to me by a thousand different persons, a thousand different things. The learned and the ignorant, the wise and the foolish, infancy and age, have come in turn, generally without having the least suspicion of it, to bring me the offering of their thoughts, their faculties, their experiences; often have they sowed the harvest I have reaped. My work is that of an aggregation of human beings, taken from the whole of nature; it bears the name of Goethe."

In some sense there is nothing new under the sun. It is related of Carlyle that upon reading Plato late in life he exclaimed "Why, that is what I have been saying all these years past." Jerome, the most learned of the Latin Church Fathers in the fourth century, berated the ancients because they had taken from him his best thoughts. Four centuries before him, Seneca complained that he was obliged to borrow from the ancients what they would have borrowed from him had he been their predecessor. One hundred and fifty years before Seneca, Terence, the slave, made similar complaint. One might like to know how many writers had expressed the same thought along the eight centuries between that comic poet and the time when Solomon raised the question, "Is there anything whereof it may be said, See, this is new? It hath been already of old time which was before us."

The liability of unintentional appropriation is peculiarly great in the course of impetuous composition and of extemporaneous public speaking. Under such circumstances a man will sometimes give forth fragments, at least, which, in calmer moments, he would not be able to recall; and about the fact of his indebtedness he is perhaps at the time, wholly unconscious, as much so as the lady, who, in shopping, carries away unwittingly some light article caught from the counter by some part of her dress. The relation of facts, and the possession of thoughts obtained from another become one's own property when they have been so mastered and assimilated as to come

forth in a new garb, a garb which does not at once suggest the original proprietorship. Otherwise credit should be given. The purse of foreign coins must be melted down and reminted in order to have authorized place in our currency.

Now and then when the charge of plagiarism is made, the excuse of a very retentive verbal memory is alleged. Seldom, if ever, does it satisfy, especially when material of any considerable amount is in question. One reason is that no other feats of memory like the unconscious retention of a whole discourse, are known. In such cases the probability of equivocation is greater than that memory can carry such a load unawares.

Just here an occurrence comes to mind from the period of my boyhood. A fellow-townsmen who had prepared, in some respects, for the ministry, was called to the pastorate of an important church. Between the call and the day set for installation, it was discovered that he had, during candidature, preached a sermon not his own. In consequence the invitation for settlement was withdrawn. He took the original printed discourse and the manuscript copy to his pastor, with a request that the latter would mark on the one, while he read from the other, such passages as seemed to be common to the two. As the reading proceeded the pastor drew a marginal pencil line against page after page nearly the whole way from end to end. The young man seemed dazed. His explanation of a patent fact was that quite a while previously he admired and was deeply impressed by the published pamphlet, and when writing from the same text he insensibly reproduced the contents.

There are minor matters to which allusions should be made. Borrowed sentences, containing some bright thought or happy figure, occur which, for those reasons, are particularly apt to be impressed on the memory of a preacher; and also on the memory of others. Hence, the ear of an intelligent hearer and the eye of a subsequent reader will not improbably take note of the circumstances. The celebrated Dutch theologian, Arminius, had for his motto, "A good conscience is Paradise," and was a man of undoubted integrity, and of a blameless life. But he was accused by enemies of having said in a sermon that "God had not yet sent his letter of divorce to the church of Rome." Friends produced a work of Francis Junius, his predecessor in

the theological chair at Leyden, in which that able writer had used the same expression. It was, no doubt, an unfortunate omission on the part of Arminius that he did not, at the time of using these words, speak of their having been used by his predecessor. Many a similar instance has occurred. The more striking the sentiment or the imagery the more probable its reproduction. The pulpit is, to be sure, less obnoxious to criticism in this line than is current literature. That secular literature furnishes such examples is a poor apology for clerical borrowing. Will it ease the preacher's conscience who has just delivered another man's sermon, to find that during divine services a sneak-thief has taken his overcoat from the anteroom?

But specimens of the kind just referred to are diminutive and do not call for extended notice. Lying between such brevities — whether conscious palinodes or simple coincidences — and wholesale plagiarism, there is a dubious practice. A paragraph, extending to a page or more, may find unacknowledged place in the preacher's manuscript. This we occasionally notice in printed sermons, where customary marks of quotation guard the writer's reputation, but those signs are mute in the pulpit.

And how about plans of sermons? Is it amiss to adopt a mere outline of a discourse, when nothing more is taken? Every one must answer for himself. The question, however, arises, If a neighbor takes to his own premises the frame of a building, does the operation differ essentially in character from moving thus a house that is covered in? The man whose labors in the line of preparing plans must distance all competitors, was the excellent Charles Simeon, a preacher to whom not only Henry Martyn, but the University of Cambridge and the cause of evangelical religion throughout England, are largely indebted. The *Dictionary of Authors* by Allibone states that Simeon's *Horae Homileticae*, or discourses (principally in the form of skeletons) fill 21 volumes. Is it to be supposed that any other one workshop ever turned out such a supply of crutches? What a comment upon the Established pulpit, and what a bonus upon light-fingering! Twenty-one octavo cases of skeletons! Will the man who appropriates bones be scrupulous about a little meat on them?

This pulpit abuse is by no means confined to clergymen of the Established Church, though well understood to be much

more prevalent among them than among dissenting ministers. It would seem from the testimony of a London bookseller that each class resorts, to some extent, to the other; and for the obvious reason that the liability of detection is thus diminished. Nor is the practice of borrowing restricted to issues from the press. One example will serve a purpose. The morning that I embarked at Portsmouth, in 1853, the autobiography of Rev. William Jay of Bath appeared, which, as well as other books, I purchased to read on the voyage. Conversation with an English gentleman regarding Mr. Jay followed. He gave this incident: A young pastor from the neighborhood of Bath, having preached on exchange with Mr. Jay, the deacons of the church, after the service, charged the young man with having delivered one of their pastor's discourses. The charge was denied, the accused party saying he should remain at Bath till Mr. Jay's return, that the matter might be cleared up. An interview accordingly took place. The case being stated, Mr. Jay remarked, "Oh, I can explain the matter. When this young brother read his trial sermon at the time of his settlement, I took notes. Afterwards, in preaching from the same text to my people, I made use of the plan, and recalled many of the thoughts under the several heads." The plagiarism was thus found to consist simply in the young man's preaching his own sermon at Argyle Chapel after it had been retailed there by the venerable Jay, whom John Foster pronounced "The Prince of Preachers."

The gravity of offense in ministerial plagiarism demands severe reprobation. It is in most obvious conflict with honesty. It invades the sacred rights of property — rights regarding which there is naturally a special sensitiveness. The very etymology of this term is suggestive. The *Plagiarii* of Rome were menstealers. The offense of modern plagiarists may fitly be associated with that ancient practice. Cowper says:

"None but an author knows an author's cares,
Or Fancy's fondness for the child she bears."

Stealing sermons is kidnapping. It is a fraternal wrong, akin to the treatment of Joseph by his brethren. Child-stealing is a Gypsy business. It is after the manner of the owl

which betakes itself to the dwelling of the marmots or prairie dogs in the valley of the Mississippi, and feeds on their offspring. It has the elements of a three-fold delinquency — theft, lying, and hypocrisy, and that, too, by men who are presumed to be custodians and exponents of honor and truth. "Thou that preachest a man should not steal, dost thou steal?" What a monstrous spectacle it is for a man to present himself in the robes of the most sacred office on earth, and yet display borrowed plumes; all through the sermon silently claiming credit for what belongs to another; at the close of the service to ask a blessing on that day's theft; and at the end of the quarter to accept pay for dispensing goods obtained under false pretenses! Dr. Franklin's excuse for a Philadelphia minister who had practiced plagiarism, that it is better to borrow a good sermon than preach a poor one not borrowed, was a very poor excuse. It had the demerit of making the apologist virtually a *particeps criminis*. The divine estimate is, "When thou sawest a thief, then thou consentest with him."

Judicial reaction is inevitable. Violence is done to convictions of right; conscience is stupefied. One consequence — of inferior moment to be sure — is a check to mental growth. It would seem to be psychologically impossible that this illicit practice should be indulged to any considerable extent, without inducing or promoting intellectual laziness and enfeeblement. The use of floats does not promote swimming. Sermons may be borrowed; preaching cannot be borrowed.

All sin brings more or less of present fitting punishment. The ministerial plagiarist often has his deserved punitive reward. As a mere matter of policy he should not resort to such unpaid colleagueship. This is, indeed, a very low view of the subject, and yet might well be a sufficient dissuasive. Pulpit purloining is sometimes suspected, when positive evidence fails. The liability of detection, however, is great; though detection is not always disclosed. Nearly fifty years ago when, owing to an illness, I was laid by on the Lord's Day, a minister from a remote part of the country was engaged to supply the pulpit. Some days after that I was in the bookstore of Mr. Benjamin Perkins, who worshiped at the Eliot Church, and who, taking up a volume of Melville's sermons, pointed to one of the

two discourses which had been delivered by the stranger on the preceding Sabbath. That sort of larceny would be less frequent if detection were made known immediately upon the spot, as was once the case in England. A clergyman having begun an able discourse, one of the hearers, a well-read but eccentric man, exclaimed, "That's Tillotson!" Not long after came another exclamation, "That's Paley!" The preacher paused and addressed the disturber, "If there is a repetition of such conduct I shall call on the church warden to have you removed from the church." "That's your own," followed promptly.

An intervening ocean, or a wide reach of land furnishes no guarantee of safety. One minister in this country, of some note, would transfer the printed leaves of F. W. Robertson's sermons to his own blank pulpit paper; but the device was detected by hearers or spectators in the gallery. Nearly two-score years have passed since a gentleman gave me this incident: He had a sister who was a member of the Eliot Church, Boston, and who had presented him with a copy of *The Better Land*. He resided in a southern city, and one Sunday heard a sermon with which he was familiar. Lingering in the aisle till the preacher came from the pulpit, he said to him, "I like your sermon very much, as I did when I read it in Dr. Thompson's book, *The Better Land*."

An able minister from one of the Middle States mentioned to me a peculiar item of personal history. Having invited a young man to preach in his pulpit, he listened to one of his own sermons. The solution was this. The discourse had been printed anonymously in a tract form; and the young man, ignorant of its source, had copied it, and thus met with deserved retribution. He was evidently not "The Judicious Hooker."

If I were now addressing an assembly of suspected ministers, which is far from the case, then certain practical hints might be in place. They would run somewhat thus. Touching the matter of plagiarism by others:

- I. *Beware of hasty and harsh judgments.* The possibilities of resemblance, and to a certain extent, even of absolute coincidence among mental products, are great. Probably the

occasional, if not prevailing habit of most sermonizers — the ablest and most independent as well — is, after selecting a subject, to read more or less with reference to the topic in hand. Meditation ensues. Crystallization takes place, slowly at first, but more rapidly as the time of formal composition draws near. A process of inscrutable assimilation and reproduction of material — whether recently received, or long hidden away in mental cells — goes on. There are mysteries of intellectual and emotional fermentation and mulling, which puzzle philosophy; yet the results of remoulding and recasting are a legitimate joy, if not of wonder to the operator. But there may be very little really new, or in the highest sense original in the product. Dr. Carpenter would call it unconscious cerebration. Merit depends upon the industry, the skill, or the genius brought to bear. From the same quarry there will come forth an Apollo Belvidere or a monument to Crispus Attucks. In poetry it is much the same as in prose composition. Wordsworth, for example, said that his best productions were the result of looking at a subject on all sides, and then awaiting the spontaneous working of imagination. No one will deny to him the claim of originality; yet a line of his, more often quoted perhaps than any other —

“The child is father of the man,”

looks very much as if due to what Milton wrote —

“The childhood shows the man.”

Other such resemblances may be found.

Besides home-spun proverbs and apothegms, there are almost numberless beautiful or pithy phrases which float along from writer to writer, and from generation to generation, a sort of No-Man's Land, where anyone is at liberty to pitch his tent and pasture his Pegasus for the time. Contention over *meum* and *tuum* there cannot be sanctioned. Dumas's utterance is worth thinking of: “Borrow,” says he, “from old masters their manner of seeing, but not their manner of saying.” No suspicion need be entertained that the offense of clerical plagiarism is a common one, especially in the United States. Probably there is no Protestant country where it is less frequent. In Scotland the practice is almost entirely unknown. In Germany — so far as testimony serves — it is not common.

2. *Supposing guilt — that of the major offense — What then?* Why, repent at once. Never say anything about a good verbal memory or the fervor of extemporaneous discourse. Confess the fault. Stand in awe of two verses in God's Word — "Lie not one to another;" "Let him that stole, steal no more."

AUGUSTUS C. THOMPSON.

EVOLUTION, A FRIEND OF FAITH.

The roots or beginnings of the doctrine of evolution are undoubtedly to be discovered in the remote past. Dr. James Freeman Clarke asserts that a belief in it is found among most of the primitive races, a dim prophecy of what science has revealed as the actual fact, and he finds more or less clear traces of it in the Orphic writings, the laws of Manu, Aristophanes, Hesiod, Ovid, among the Indians of America, in the Eddas of the Teutonic race, and even in the myths of the islands of the Pacific. And yet, in its modern form and well nigh universal application, it has almost within the memory of a generation come up out of great tribulation and manifold persecution, opposition, and misrepresentation to become the settled faith of the scientific world and to afford working hypotheses and a directing philosophy in pretty much every line of scientific investigation, so that Dr. McCosh could state some five years since, and without contradiction as far as I know, that there was not a scientist under thirty years of age that did not accept it in some form.

We all remember what a warm reception the theologian accorded this new doctrine, how it seemed to many to be the very Anti-Christ of modern thought, destroying all faith in the teachings of Revelation, and imperiling even a belief in the existence of God. In the early and extreme form in which it was urged, and with the materialistic corollaries and inferences so strongly asserted by many of its advocates, surely this apprehension seemed well grounded and an attitude of uncompromising hostility is easily understood. Now this fear and opposition seems to be giving place to a large measure of toleration of the much-abused doctrine, a qualified acceptance of it on the part of many, and an enthusiastic advocacy of it by some in the belief that it affords important aid in the apprehension and elucidation of Christian truth. Dr. Munger has said, "Evolution, properly considered, not only does not put God at a distance, nor obscure His form behind the order of nature, but

draws Him nearer, and even goes far towards breaking down the walls of mystery that shut Him out from human vision." Dr. Hark has written a book to maintain that, "The truth of the Bible and the truth of Evolution are one. The only conflict is between its several interpreters and exponents."

Many seem to think that a theological revolution is involved in the teachings and influence of Evolution. We are always on the eve of some sort of a revolution, if we are to believe all that we hear, but Protestant theology has never had philosophy for its source nor looked to it for its facts; only in their statement and elucidation, in the form and method of their conception and expression, has its aid been invoked, and here surely will the influence of this doctrine be felt.

There are, however, certain ideas and conceptions, primary and fundamental to faith, at least formally so, that depend quite largely upon the point of view from which we look upon the universe without and within—questions of Natural Theology if you will—and it is here I think that we may expect Evolution to exert the greater influence. It was in this direction that materialism and doubt were quick to claim for themselves a victory on the strength of the supposed requirements of the new teaching. The best scientific opinion seems to be that they have been both premature and mistaken in their claim. Professor Fiske writes in his *Cosmic Philosophy* that, "One grand result of the enormous progress achieved during the past forty years in the analysis of both physical and psychical phenomena has been the final and irretrievable overthrow of the materialistic hypothesis." In an article in the *Popular Science Monthly* (Sept., 1891), he indignantly rebukes the dogmatism of those scientists that declare the belief in Evolution to be inconsistent with a belief in the existence of a personal God, maintaining the perfect harmony of the two beliefs. In his *Idea of God* he thus states the influence of Evolution upon such belief, "When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is, in the deepest sense, a moral being."

It is possible, then, that Evolution, or its philosophy, may be found to be a friend of faith, and may even be used in clear-

ing the ground for the acceptance of the Christian system and for the upbuilding of the structure of faith upon the one foundation. It is the purpose of this paper to offer a few suggestions in this line.

And in the first place, as to the Idea of God, we can but notice in all thought two prevailing and fundamentally opposed conceptions. The one views Him in his relation to the universe as transcendent, far removed from His creations and operating the universe like a gigantic machine from without. The other finds Him immanent, present in power and potency in all created things and acting through and in all the movement and activities of nature. Anthropomorphism seems to be the natural if not necessary attendant of the first, an attempt to make the far-away God humanly conceivable and understandable, as is seen so well in Jewish thought. The second conception seems ever prone to degenerate into Pantheism when once the necessity of holding to the divine personality is disregarded or not appreciated, as in the thought of the heathen world, which has been largely pantheistic. The early Church Fathers and thinkers who first endeavored to shape the expression of Christian doctrine, were educated in the prevailing Greek philosophy of their time, but the center of their thought and the determining force in their systems was the incarnate Son of God, and hence we are not surprised to find that they conceive of God as immanent, accepting the prevailing ideas of neither Judaism nor of Greek philosophy. Professor Allen in his book, *The Continuity of Christian Thought*, gives a most interesting account of how and why this idea of the immanence of God came to be given up for a time and that of transcendence substituted in its place, and also indicates the modern trend and tendency of thought to revert to the early conceptions of Clement and Origen and the Greek Fathers. Says Dr. Munger, "It is the characteristic thought of God at present that He is immanent in all created things, immanent yet personal, the life of all lives, the power of all powers, the soul of the universe." And Professor LeConte, a scientific thinker and evolutionist of conservative type, concludes, "Either God is far more closely related with nature, and operates it in a more direct way than we have recently been accustomed to think, or else nature operates itself, and needs no God at all. There is no middle

ground tenable." Now it seems to me that a belief in the doctrine of Evolution is calculated strongly to reinforce a belief in the Christian doctrine of the immanence of God. Evolution views the universe as coming into being and passing through the various stages of development under the direction of universal and unvarying laws which determine the scope and activity of resident forces. Universal laws and resident forces may explain much as to the existence and development of the universe, but their existence and wondrous potency must in turn be accounted for. Laws are but modes of action implying intelligent plan and purpose, and they can have no power or reality apart from the Divine Being the expression of whose will they are. The universality and immutability of law, what are these but scientific expressions for well-known doctrines of theology? I believe that Professor Fiske has well said from his standpoint as an evolutionist, "The doctrine of evolution brings before us with vividness the conception of an ever-present God—not an absentee God who once manufactured a cosmic machine capable of running itself except for a little jog or poke here and there in the shape of a special providence. The doctrine of evolution destroys the conception of the world as a machine. It makes God our constant refuge and support, and nature his true revelation."

Turning now for a moment to the arguments for the being of God, it may perhaps be well to notice only the one which has been supposed to be most seriously affected by the doctrine of Evolution—the argument from design. With the old view of the immediate and special creation of the various species and forms of life found upon the earth, the argument was based upon the evidences of design and adaptation seen in each species or individual, looking upon it as a finished, complete, and final product of creative wisdom. With the new view, the view of Evolution, which often discovers rudimentary organs having no present use and even dangerous to the life of the organism, and which considers no form of structure or life as complete or final, but rather as a step in the onward process of development, and which teaches that the very adaptations of organs often result, in a measure at least, from the influence of environment, surely the form of the argument must be considerably changed. But this necessary change but broadens

its scope and gives it greater strength and cogency. It is now no longer based upon an adaptation of special organs to special requirements, thus depending for its power to convince in a measure upon the suppositions and assumptions of the individual observer, but it rests upon the whole determining web of design and purpose which runs through the entire fabric of creation. It is no longer merely an induction from the special or particular, but is the convincing and unavoidable conclusion and teaching of the tendency and course of the whole process of development. In other words, Evolution itself is one all-embracing system of design which requires for its explanation nothing less than the Immanent God. Says Dr. McCosh, "There is proof of a designing mind in the eye as it is now presented to us, with its coats and humor, rods and cones, retina and nerves, all co-operating with each other and with the beams that fall upon them from suns millions of miles away. But there is further proof in the agents having been brought into relation by long processes all tending to the one end. I value a gift received from the hand of a father; but I appreciate it more when I learn that the father has been using many and varied means to earn it for me." And Dr. Munger, "But if we can look at the universe both as a whole and in all its processes and in all ages, and find one principle working everywhere, binding together all things, linking one process to another with increasing purpose and steadily pressing towards a full revelation of God's goodness, we find the argument strengthened by as much as we have enlarged the field of illustration." And Henry Ward Beecher in his sermon on "Divine Providence and Design,"—"If single acts would evince design, how much more a vast universe. Design by wholesale is grander than design by retail."

The question of the goodness of God is closely connected and of equal importance with that of his being. It is here that Natural Theology has failed of achieving any large measure of success. It would seem impossible, apart from Revelation, to furnish any clear and indubitable demonstration of the goodness of God from the course of nature and human life. Not but that there are proofs, many and various, but while nature is found to be orderly, wise, and beautiful, she also appears at times terrible, mysterious, remorseless. As John Stuart Mill

has said, "Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyrs, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or a Domitian never surpassed. All this nature does with the most supercilious disregard both of mercy and of justice, emptying her shafts upon the best and noblest indifferently with the meanest and the worst." The course and experience of human life and society, so full of suffering, injustice, and oppression, but involves the problem in deeper mystery and more impenetrable obscurity.

Does the doctrine of Evolution give us any light and encouragement, or does it but complicate the difficulty? The Evolutionist views the world as an unfinished picture: the canvas has been stretched, the colors mixed, the plan and arrangement of many of the details may be discerned, but there is still much of obscurity, and only he who knows the mind of the master artist can even in imagination form any satisfactory conception of the finished outlines or comprehend the glory of the whole; to all others it is one wilderness of color, one chaos of form and feature.

Moreover, man is not a competent critic, for he himself is in the process of evolution standing comparatively at the beginning of a far-reaching system, and the development of the moral, which evidently must be the determining factor in the final judgment, is as yet in its incipency. The day which is now dawning, of moral and spiritual life, may soon exhibit great gains, unprecedented progress and overwhelming compensations for all the coldness and darkness of the early morning. This seems to be the prophesy and hope of Evolution based upon the development of the past and the tendency of the present.

Moreover, positively, Evolution offers evidence of the goodness of God. It is clearly an indication of beneficence that the universe should be governed by uniform law, and that one stage of progress should follow another in the course of an orderly development, rather than that all should be determined by chance or arbitrary decree.

Surely the method of Evolution is well suited to man and

his faculties. He is able to gather experience from the past, to look forward and arrange for the future, to plan, act, achieve, and in so doing, to take advantage ever increasingly of the whole course and movement of nature. And still further, the law of development, "The survival of the fittest," is clearly beneficent, in that it insures that of the many forms of life that each have their day and opportunity, the weak and useless shall be left behind, while the strong and capable shall remain to carry forward the process of Evolution with ever advancing steps. Of course the bearing of this doctrine depends much upon our definition of "the fittest." Fortunately, Evolution has given us a definition in the unmistakable terms of fact which is in harmony with the intuitions of our higher natures. The goal of the evolutionary process is not huge proportion or great physical strength, nor yet superior cunning, for these qualities were found in the earlier forms which were soon forced to give place to other and more enduring species. It is man, gifted above all that preceded him with intelligence, that rules over all nature and demonstrates his fitness to survive. And still in humanity itself the sifting process goes on without cessation or abatement, and many there are, individuals and nations as well, that are being left by the way in the onward march of civilization, while others press forward and by glorious achievements demonstrate their fitness to survive and give tone and direction to the coming generations. Vice, ignorance, and barbarism hinder the onward movement of society and destroy the life and influence of nations and of men, while virtue and intelligence are the qualities which alone have power to preserve and energize.

Thus, in this doctrine of the "survival of the fittest," we may discern a purpose and plan of righteousness and beneficence. And yet we must admit, when we look at the animal kingdom, that this beneficent law has an exceedingly dark side which many find difficult to reconcile with the goodness of God. This difficulty has been most forcibly stated by a writer quoted by A. R. Wallace in his *Darwinism*:—"Pain, grief, disease, and death, are these the inventions of a loving God? That no animal shall rise to excellence except by being fatal to the life of others, is this the law of a kind creator? It is useless to say that pain has its benevolence, and that massacre has its mercy.

Why is it so ordained that bad should be the raw material of good? Pain is not the less pain because it is useful; murder is not the less murder because it is conducive to development. Here is blood upon the hand still, and all the perfumes of Arabia will not sweeten it." Mr. Wallace, however, after carefully examining the objection, concludes, "that the popular idea of the struggle for existence entailing misery and pain on the animal world is the very reverse of the truth. What it really brings about is, the maximum of life, with the minimum of suffering and pain. Given the necessity of death and reproduction, and without these there could have been no progressive development of the organic world—it is difficult even to imagine a system by which a greater balance of happiness could have been secured." I suppose we might also add that we habitually exaggerate the amount of suffering endured by animals, crediting them with feelings and experiences which they are by nature incapable of. Still, the problem of the world's suffering has never obtained a complete and satisfactory solution. For this science, philosophy, and even theology must wait.

The attitude of the doctrine of Evolution towards the supernatural may perhaps be readily inferred from the idea of God as immanent and of law as but the expression of His will, which has already been stated. All things are natural because they rest upon, are moved and dominated by, and find their life in the underlying and indwelling supernatural. Creation and Providence are brought together, and the domain of the latter is vastly broadened and increased as the whole universe is felt to be under its control and direction.

So, also, it seems to me that this doctrine powerfully reinforces the hope or expectation of immortality. Steadily and constantly has the process of development been going on through the ages, ever mounting upward and pressing forward towards the spiritual. Surely this struggle has not been for naught. There must be some fitting goal, some adequate result for such mighty movements and wondrous processes. Moreover, all along the way desires and aspirations have ever been found to be prophetic of their satisfaction, and the longing for a future life seems ever to grow stronger in the human heart. Shall not then this highest and noblest aspiration which has been developed in the evolutionary process meet with an adequate and satisfactory answer?

There is one other question which is of especial interest to us, and that is the attitude of the doctrine of Evolution towards Revelation, and in particular its attitude towards Him who in Himself sums up all revelation and gives it its clearest and most complete expression. Can the evolutionist be a Christian and accord Christ the place He claims for Himself and which the Christian world joyously gives him, and yet not break with his system? It is not that we would have physical science say anything to us about Christ, but Evolution, as a universal philosophy, must certainly find a place for the Incarnation, or at least leave room for it, as the most important and stupendous fact of spiritual experience, or else abdicate its claims. If the Incarnation be accepted as a veritable fact, we must admit the introduction of a new force or cause into our system. We then must postulate a new stage in the process of creation, or a new and spiritual creation. Can Evolution admit of this without breaking the continuity of its processes and destroying itself as a system?

How has it been in the previous stages of development, in the transitions from the inorganic to the organic, from vegetable to animal, and from animal to man? Has Evolution been able to account for it all without the introduction of new forces from the beginning to the present stage of advancement in the process? If so, it will be unwilling now to admit the introduction of any new element. If, however, at every stage in the development of nature it is obliged to admit new elements to account for the changes observed and the new direction and increase in breadth and scope of the process, it cannot now have any valid objection to the acceptance of a new element which is capable of explaining a further advance in the process of development, otherwise unexplained. Indeed, in harmony with all the analogy of the past, it will be expecting to discover some advance, some higher stage in the process of development, brought about, as the preceding steps in advance have been, by the introduction of a new element, or force.

That the latter supposition is in harmony with the facts is well shown by the prominent evolutionist, A. R. Wallace, when, in considering the origin of man, he indicates that in the development of the organic world there are at least three distinct stages where we must of necessity assume that some new

power or force has been introduced or has come into action. "The first stage is the change from inorganic or organic, when the earliest vegetable cell, or living protoplasm out of which it arose, first appeared. This is often imputed to a mere increase of complexity of chemical compounds; but increase of complexity, with consequent instability, even if we admit that it may have produced protoplasm as a chemical compound, could certainly not have produced living protoplasm—protoplasm which has the power of growth and of reproduction, and of that continuous process of development which has resulted in the marvelous variety and complex organization of the whole vegetable kingdom." . . . "The next stage is still more marvelous, still more completely beyond all possibility of explanation by matter, its laws and forces. It is the introduction of sensation or consciousness, constituting the fundamental distinction between the animal and vegetable kingdoms. Here all idea of mere complication of structure producing the result is out of the question. We feel it to be altogether preposterous to assume that at a certain stage of complexity of atomic constitution and as a necessary result of that complexity alone, an ego should start into existence, a thing that feels, that is conscious of its own existence. Here we have the certainty that something new has arisen, a being whose nascent consciousness has gone on increasing in power and definiteness till it has culminated in the higher animals." . . . "The third stage is the existence in man of a number of his most characteristic and noblest faculties, those which raise him furthest above the brutes and open up possibilities of almost indefinite advancement. These faculties could not possibly have been developed by means of the same laws which have determined the progressive development of the organic world in general and also of man's physical organism." He further concludes that these "stages of progress from the inorganic world of matter and motion up to man point clearly to an unseen universe—to a world of spirit to which the world of matter is altogether subordinate."

Surely, then, nothing could be more natural, or more thoroughly in harmony with the methods of creation as observed by Evolution in the upward struggle towards the intellectual, the moral, and the spiritual, than just what takes place in and through the Incarnation. The development of the universe

could not stop with any mere organization of matter, however complex or beautiful; no more could it rest satisfied with the rich and abundant productions of vegetable life; animal life, multiform and marvelous, could not be accepted as the end of the creation; man comes upon the platform of being, indicating a wonderful advance in the line of the intellectual, the moral, and the self-determinative. But are we to believe that the process will end here? Are we not the rather bound by all the analogies of the process of Evolution, and encouraged by the beginnings of the new and spiritual life which are found in man, much as the beginnings of the intellectual life are seen in the animal, to expect the development of the spiritual man on the basis of the natural, the spiritual following the natural or rational as the rational followed the organic? Such a step can only be brought about by the introduction of a new cause or force. May we not conceive of the Incarnation as fully satisfying the conditions and in complete harmony with the preceding analogies, and the new creation in Christ Jesus as the end and culmination of all the wondrous creative movements and processes which Evolution seeks to state and set in orderly array?

WILLIAM F. ENGLISH.

Book Notes.

DRUMMOND'S ASCENT OF MAN.

Benjamin Kidd was doubtless in the right when, in his review of Professor Drummond's book in the *Expositor*, he said that it was the poetry of science rather than science. It might also be added that it is the poetry of logic rather than logic. Besides being a man of science, Professor Drummond is a man of poetic temper, with something of the intuitive out-reach and prophetic capacity of the true poet, and he is also a man of profound and practical Christian faith and piety. It is by the blending of these diverse characteristics in the above-mentioned work that its author has been able to present to the public a noble, stimulating, and pre-eminently useful book. On the other hand, these very diverse characteristics render him peculiarly open to attack from keen-edged and unsympathetic criticism. It lay in the very nature of the book itself that it should be greeted with both adulation and asperity.

The author proposes to show the inadequacy, from the side of natural science, of the principle of "The struggle for the life of self" to account for the evolution of the world, the Ascent of Man, and to demonstrate that side by side with it is to be found another equally active principle,—“The struggle for the life of others.” He purposes to make clear, from the side of ethics, that the preparation for the Christian law of love is so wrought into the constitution of things that its formulation and its complete future realization are a part of the necessary cosmic and spiritual evolution of the world. Considered from the side of theology, in the narrower sense of the word, the work may be regarded as a theodicy rather than as an apology, having for its aim to show that, since “Love is the final result of evolution,” and evolution the necessary process for bringing love into being in the world, the unfolding of the process may be looked upon as graciously beneficent. It required a clear eye and a strong wing for an author to reach such a goal. Professor Drummond has both; yet comparatively few readers will feel that they have soared with him to the summit of truth which he feels he has attained. On the other hand, still fewer of his readers will lay down the book without feeling that they have a truer, sweeter, and deeper apprehension than before of God's working in the world.

The Lowell Lectures on the Ascent of Man. By Henry Drummond, LL.D., F.R.S.E., F.G.S., New York: James Pott & Co., 1894. pp. xi, 346; \$2.00.

Nor will this be the only good effect of the book. It promises to do much to help the popular mind to an understanding of what Evolution is. Evolution is a word which has apparently come to stay as the symbol for something, but it is by no means clear what that something is. It has been assaulted and defended with a frenzy truly bat-eyed. It has been asserted that Evolution degraded man by linking him to an ape and it has been retorted that thereby man was not degraded, but that the ape was ennobled. If we can get away from our race prejudices and return to a Pauline appreciation of the solidarity, not only of the human race, but of the whole handiwork of God, the foundation is at least laid for a dispassionate judgment as to facts. This book will do much to aid in this. Perhaps the strongest single impression which it leaves on the mind is that of the nobility of the whole universe. It might have done vastly more than it has done to sharpen the popular apprehension of the meaning of the word Evolution. A more consistent use of it by the author himself would have forwarded this desirable result. In the introduction he is at some pains to explain what, in his judgment, is the true scientific meaning of the word.

"Evolution is seen to be neither more nor less than the story of creation as told by those who know it best. 'Evolution,' says Mr. Huxley, 'or development is at present employed in biology as a general name for the steps by which any living being has acquired the morphological and physiological characters which distinguish it.' Though applied specifically to plants and animals this definition expresses the chief sense in which Evolution is to be used scientifically at present. We shall use the word, no doubt, in others of its many senses; but after all the blood spilt, Evolution is simply 'history,' a 'history of steps,' a 'general name' for the history of the steps by which the world has come to be what it is." P. 3. "To give an account of Evolution . . . is not to account for it. No living thinker has yet found it possible to account for Evolution. Mr. Herbert Spencer's famous definition of Evolution . . . is simply a summary of results, and throws no light, though it is often supposed to do so, upon ultimate causes." P. 5.

Such restrictions to the meaning of Evolution it is worth while to have impressed on popular thought. Yet within the next half dozen pages he has characterized Evolution as a "vision" and as a "theory" which is to be extended "as far as the mind can carry it or the facts allow," while in the third chapter he speaks of it as a "method of 'creation,'" "an extraordinary method" at that, and proceeds to lay bare the counsels of "Mother Nature" and explain "why such a method was chosen," while at the close of the book Evolution has become thoroughly personified, and we are told that "Evolution always attains; always rounds off its work," and consequently the "Higher Kingdom" is sure to come. This is a rather rapid advance from treating Evolution as simply sober history. It

might perhaps better be called Epic poetry with a slight admixture of metaphysics.

Such a varying use of the word Evolution is common enough to pass without censure, perhaps, were it not necessary to guard against contradictory conclusions which may be drawn from its different uses, and were it not true that the author is somewhat peculiarly liable to such infelicities. For example, on p. 329 he says, "There is only one theory of the method of Creation in the field, and that is Evolution; but there is only one theory of origins in the field, and that is Creation." The first clause might be understood, in a general way, without great difficulty. The question of origination being laid aside, it might be interpreted to mean that the present state of the universe was brought about by the method of Evolution. This "bringing about" might be loosely called "Creation." But in the second clause "Creation" is specifically defined as "the only theory of origins." If Creation is the theory of origins and Evolution the method of Creation, then Evolution is the method of origins. This is in flat contradiction to the statement already quoted that "Evolution throws no light on ultimate causes," and, more than that, is contradicted by the two sentences which follow it. "Instead of abolishing a creative hand, Evolution demands it. Instead of being opposed to Creation, all theories begin by assuming it." Another curious example of confused logic appears on p. 209:

"Fitness to survive is simply fittedness, and has nothing to do with strength or courage, or intelligence or cunning as such, but only with adjustments as fit or unfit to the world around. A prize-fighter is stronger than a cripple; but in the environment of modern life the cripple is cared for by the people, is judged fit to live by a moral world, while the pugilist, handicapped by his very health, has to conduct his own struggle for existence. Physical fitness here is actually a disqualification; what was once unfitness is now fitness to survive. . . . In a material world social survival depends on wealth, health, power; in a moral world the fittest are the weak, the pitiable the poor. Thus there comes a time when this very law (the survival of the fittest) in securing survival for those who would otherwise sink and fall, is the minister of moral ends."

In order to make the foregoing express anything but the most palpable error the meaning of the word "fit" must be shifted back and forth from subjective to objective, from physical to moral in a way to defy a Japanese juggler.

Such criticism may seem trifling, but the points criticised indicate an essential weakness in the whole treatment,—a weakness which makes it necessary to classify the book as one of great "suggestiveness" rather than as one of large constructive grasp.

ARTHUR L. GILLET.

TRUMBULL'S ORIENTAL SOCIAL LIFE.

This is a very readable book with a very ambitious title. Probably there are not half a dozen Occidentals—to borrow Dr. Trumbull's favorite term—who are fitted by learning, opportunities of experience, and powers of observation to give us studies in Oriental life that would rise to the height of that argument, and among the few that are, Dr. Trumbull will hardly find a place. He is no Lane, Wetzstein, or Doughty to analyze and touch the very centre of the social life of a people and then picture it before us in its simplest outlines and yet most many-colored variety. But he is a clear-headed, observant traveler, who has made good use of his many opportunities of studying the East, who knows his Bible well, and who here gives us in somewhat didactic fashion, but clearly and brightly, the results that have grown up for him out of his sensations and ideas while among the Fellāhīn and Bedawīn of Syria.

The first part of the book consists of three lectures, on weddings and betrothals, on hospitality, and on funerals and mourning. These, for their purpose, are really excellent. They have many fresh and suggestive ideas, and will attract and hold the attention of the ordinary reader whose knowledge of the real East is generally a very small thing. To him these pointed and lively pages will be a revelation, the more so that there is no attempt to go over his head. But Dr. Trumbull need not think that he will upset the results of anthropologists upon primitive marriage by a few airy phrases. They may be upset, but it will not be done in that fashion.

The rest of the book consists of eleven shorter papers, dealing with such subjects as, the voice of the forerunner, the Oriental idea of father, prayers and praying in the East, food in the desert, the pilgrimage idea in the East, the Samaritan passover, and so on. These, though less labored—perhaps because so—are often even more suggestive and striking. But the writing of Oriental words would stand revision. Why, for example, does Dr. Trumbull throw a stumbling-block in the reader's way by speaking of "the Hebrew word *chag*" and "its Arabic equivalent *hajj*"? Again, at one time we find a strictly literal spelling, such as *shaykh*, at another a strictly phonetic, such as *Bed'ween*. Nor is mosque brought any nearer to masjid by being spelled mosk. In some other slight matters greater care might have been shown. There is no *Sir* Wilfrid Blunt, though there is a *Lady* Anne Blunt, and she, with her title in her own right, would probably object to be classed with the wife of a K. C.-B.

But these are details, and we have to thank Dr. Trumbull for an interesting and readable book that can be safely recommended. It will not mislead, and is excellent so far as it goes.

DUNCAN B. MACDONALD.

A commentary on any book is not usually very interesting reading, and a commentary on the *Books of Chronicles* is enough to frighten away the most zealous student. Professor Bennett has had no easy task set before him in undertaking to write an interesting and popular exposition, such as the *Expositor's Bible* aims to afford, of the prosy history of the Levitical singer of the second temple. He has succeeded remarkably. One who takes this book up out of mere curiosity, or from professional compulsion, will find his attention riveted before he is aware of it, and will hardly be content until he has read the entire work. The secret of the success is the very judicious selection of matter for comment. Professor Bennett has not attempted to give a systematic exegesis of Chronicles, but has given rather a topical discussion of the most striking phenomena of the book. The titles of the first six chapters give some idea of the way in which the material is treated: Names, Heredity, Statistics, Family Traditions, The Jewish Community in the Time of the Chronicler, Teaching by Anachronism. This grouping of similar passages gives them a new interest, and the author has a singularly happy faculty of illustrating his passages by entertaining comparisons with modern life and thought. Professor Bennett's general critical standpoint is that of the Grafian school, and his indebtedness to Wellhausen is often apparent. He has no very high opinion of the historical trustworthiness of the book, but he repudiates the insinuations of intentional falsification of the older records in the interest of priestly claims which are made by Wellhausen. He makes no attempt to harmonize the apparent discrepancies between Chronicles and Samuel-Kings, but, at the same time, he does not lay all the emphasis upon these facts and ignore, as is so often done at present, the fine religious earnestness of the historian. One will search long to find a more sympathetic appreciation of all that is best in this much-abused book than is found in this exposition, and here, as in the other volumes of this series, the preacher will find an abundance of fine homiletic suggestions.

Of the many *Gospel Harmonies* published this year none is more worthy of notice than that prepared by Professors Stevens and Burton. Their names are a guarantee of scholarly work, and every page of this book bears evidence of it. The text used is that of the Revised Version; that is one excellence not often found. The Gospels are kept distinct in parallel columns, the book is well indexed, the marginal notes of the Revised Version are all inserted, the divisions are natural. A unique feature is a Table of the Repeated Sayings of Christ, that is, of words assigned by the Evangel-

The Expositor's Bible, Seventh Series, Number 3, The Books of Chronicles. By Professor W. H. Bennett, M.A. New York: A. C. Armstrong, 1894. pp. xii, 464; \$1.50.

A Harmony of the Gospels for Historical Study. By Wm. Arnold Stevens and Ernest DeWitt Burton. Boston: Silver, Burdett & Co., 1894. pp. 249; \$1.50.

ists to more than one occasion. We notice that the authors differ in some points from other harmonists, as, for example, Andrews, particularly in the articulation of John's Gospel with the Synoptics. We should like to hear them defend one or two of these adjustments. We wish also that the parallelism of the Gospels had been indicated a little more in detail in some places, especially in the story of Passion Week. Nevertheless, we know of no Harmony containing the full text of the Gospels so good as this.

The first of the Corinthian Epistles in the *Expositor's Bible* was under the care of Dr. Marcus Dods. If we are tempted to ask why the two letters should have been given to separate scholars to expound, the answer is most likely to be, not only that the letters are sufficiently individual in character to allow of separate treatment; but that in such a treatment we get the help of two keen minds in the understanding of this church's troubles and Paul's consideration of them — and such help is not to be despised — for the case is in some respects a complicated one. The author recognizes this to a certain degree by prefacing his expository work with a few pages of critical introduction to the Epistle. He does it as an aid in explaining Paul's relations to the church and so throwing light upon the Epistle itself. We wish each of the volumes in this valuable series were treated in the same way. The readers of the *Expositor's Bible* would gain much by coming to realize the fact that the results of criticism have a great deal to do with right exegesis. This Exposition which Dr. Denney has given us is, we venture to say, above the average. It is finely scholarly, truthfully practical, and at the same time it is full of an appreciation of the personality of the Apostle. The chapters on "A Pastor's Heart" based on the passage 1:23 — 2:4; "The Victory of Faith," based on 4:7-18 and "Not Yours but You," based on 12:11-21 are rare reading. Doctrinally, too, this book is refreshing. There is no edging around the plain statement of 5:14. Its common sense logic is fully brought out and accepted; while the chapter on the Christian doctrine of Reconciliation (5:18-21) would be interesting theology for a devotee to Ritschlian ideas.

A very convenient, succinct, and thorough handbook is *The Printed English Bible*. The history of our Bible is here presented most attractively and yet with all the results of sound scholarship. The specimens of text and facsimiles are a pleasant addition. We are sorry that the account of the Revised Version is not fuller, although an admirable statement is given. We can commend this book, to Bible-classes and colleges, for whose use it is admirably suited.

For those who have preserved files of the *Sunday-School Times* or other lesson helps the *Scriptural Index to the International Sunday-School Lessons* will prove a great help. It makes available for present use all

The *Expositor's Bible*, Seventh Series, Number 4, The Second Epistle to the Corinthians. By James Denney, D.D. New York: A. Armstrong & Son, 1894. pp. viii, 387; \$1.50.

The *Printed English Bible*—1525-1885. By Richard Lovett (Present Day Printers). New York and Chicago: Fleming H. Revell Co., 1894. pp. 160; 40c. net.

A *Scriptural Index to the International Sunday-School Lessons*—1873-1895. By Rev. S. G. Barnes. Hartford: International S. S. Index Co., 1894. pp. 40; 10c.

comments on these lessons for the past twenty years. Incidentally, it also shows how thoroughly the Bible has been covered in that study and what passages have been most frequently reviewed. The work has been carefully done and the price is very low.

This opening volume of Professor McCurdy, upon *History, Prophecy, and the Monuments*, ranges in time from 4000 to 721 B. C., and relates by eras the history of the Babylonians, Assyrians, Aramaeans, Hittites, Canaanites, and Egyptians, with allusions to various non-Semitic people, as collated from the Monuments and the Bible. The story is compiled from the sources at first hand, excepting the work upon Egypt, and makes careful and constant allusion to the best original students at work in this field. The author keeps closely to the records, handling soberly everything obscure, dealing but little in conjecture, and yet evincing and enkindling a glowing interest as the recital proceeds. The distinctive excellences of the work are its simplicity, the broken and scattered threads of information being gathered and woven into a continuous narrative; the prodigious in which long familiar but too isolated events are set; the interesting elucidation of interplaying motives by a skillful use of historic cross references; the clear exhibit made of the genesis nature and import of the various national characteristics; and perhaps most of all the revelation made of the matchless force and persistence of the Semitic type. This last feature and the masterly revelation of perspective are well worth the price of the book. The author discards the theory of pre-Semitic inhabitants in Southern Babylonia. He identifies later Samir and Shinar. He makes few assertions about the Hittites. In his chronology he dates the Exodus at c. 1200, the death of Saul at c. 1000, and the death of Solomon at c. 925 B. C. He adopts as the first fixed synchronism 854 B. C. Charts and an index would improve the book.

Dr. Laurie's book, *Assyrian Echoes of the Word*, does not claim to add anything to the science of Assyriology, it aims simply to render accessible to the general reader some of the results of Assyriology which help to elucidate the meaning of Scripture. The result is a very useful and readable book, which cannot fail to prove suggestive to the unprofessional student of the Bible. It clearly represents a large amount of work on the part of the author, for he has read his way through most of the published Assyrian texts in order to collect his material. This thoroughness gives the book a decided superiority over the majority of books of this sort which derive their information at second hand from would be Assyriologists whose statements are half of the time unreliable. Dr. Laurie has the good habit of usually quoting his Assyrian authority in transliteration and then appending the translation. This gives the book a practical value to the Assyriologist, for it enables him to judge for himself of the accuracy of the translation and of the correctness of the inference which is based upon it. It is to be regretted that in the transliteration Dr. Laurie did not employ the system

History, Prophecy, and the Monuments. T. F. McCurdy, Ph.D., LL.D. Vol. 1. New York: Macmillan & Co., 1894. \$3.00.

Assyrian Echoes of the Word. By Rev. Thomas Laurie, D.D. New York: American Tract Society, 1894. pp. 380; \$2.00.

which is now in general use, which enables one to distinguish the original Semitic consonants, instead of adhering to the system of the older English Assyriologists. At least, one has a right to ask that the same word should always be transliterated in the same way. If Dr. Laurie had omitted some of the statements which he quotes from Sayce and others, for which they have given no proofs from the texts, he would have increased the scientific value of his work. The material is grouped under short topics which are arranged alphabetically. For instance, the book begins with Abednego, Abraham, Adrammelech, Ahab, Alphabet, Altar. There may be a difference of opinion on this matter, but we venture to think that this is a very impractical method of arrangement. As the main object is to elucidate Scripture, a discussion of Bible texts in the order of their occurrence would have been far more convenient, or a grouping of the related smaller topics under larger topics. There is not even an index of Biblical passages, so that there is no way by which one can tell whether the book has any light to throw upon the particular passage which he may be studying. For instance, the illustration of Matt. 8:9, "I say to this one go and he goeth," is to be sought under the title Goeth, where it is safe to say no student of the Gospel of Matthew would ever think of looking for it. This destroys the value of the work as a book of reference, but, of course, does not affect its interest or value for connected reading.

The full title of this valuable work explains clearly its aim and compass, viz.: *History for Ready Reference*, and Topical Reading from the best Historians, Biographers, and Specialists; their own words in a complete system of history for all uses, extending to all countries and subjects, and representing for both readers and students the better and newer literature of history in the English language. The idea is original and has been carried out with great skill and success. To have secured the hearty endorsement of such men as Dr. John Fiske, Profs. M. C. Tyler, H. B. Adams, and many others of scarcely less note is a fair proof of the high character of the work. The two remaining volumes are promised within the year.

This is the initial volume of a series of five, intended to cover the story of Baptist religious life in the United States. If the high standard of the present volume is maintained the series cannot fail to be of large value not only to the communion to which it immediately appeals, but to students of American Christianity generally. Dr. Burrage combines great familiarity with his theme, with a high degree of impartiality and candor in its presentation. His own denominational sympathies are never in doubt, but he writes in the catholic rather than in the partisan spirit. The scope of his work leads him to dwell at greater length on the recent history of *New England Baptists* than on their beginnings; but enough is said of the origins of the body to put the reader in possession of the main facts, while the later

History for Ready Reference, etc. By J. N. Larned. With Historical Maps, etc. By Alan C. Reiley. In five imperial volumes. Vol. III, Gree—Nibe. Springfield, Mass. The C. A. Nichol Co. \$6 per vol.

A History of the Baptists in New England. By Henry S. Burrage, D.D. Philadelphia; American Baptist Publication Society, 1894. pp. 317; \$1.25.

growth is told with a fullness that is very gratifying. In particular, Dr. Burrage has done good service in presenting more fully than can elsewhere be found in any single publication the steps in that struggle for the freedom of the churches from State control in New England in which the Baptists took so effective a part. He has also well set forth the missionary activity characteristic of the denomination during the present century. In reading Dr. Burrage's work one is struck with the similarity in aim and method, in spite of all diversity of theory regarding the subjects and mode of Baptism, between this branch of the church of Christ and the Congregational churches of our own immediate fellowship. Dr. Burrage has written a volume that is heartily to be commended to the attention of all who are interested in the religious development of New England.

President Raymond in his *Christianity and the Christ* has prepared a helpful and wholesome little manual of Christian Evidences. It does not strike out into new paths, nor does one feel that it is the product of original investigations. But it shows familiarity with recent literature and has reshaped standard arguments to fit current needs and tendencies. Its grouping of facts and method of statement show a clearly conceived philosophy and a sound and facile logic. The book is evidently intended for popular reading and the style has a certain fresh, vigorous, oral quality which is specially adapted to this end. There is throughout a religious warmth which sweetens it and makes it religiously edifying. The attempt to run all the chapter headings into the same mold cannot be said to be a success from the view point of either taste or logic.

The "Evolution" designated by the title of Iverach's *Christianity and Evolution* is as different from the "Evolution" of Prof. Drummond as can well be conceived. The latter is Christian, theistic, and teleological. The former is the opposite of all these, if not the antagonist to them. It would be profitable for one who has yielded himself to the warm sympathy with evolutionary science engendered by Prof. Drummond's enthusiasm to read Prof. Iverach's cold and acute criticism of a scientific evolution which seeks to find in a mechanical theory of evolution the universal creed. He assents most cordially to all that science has proved and welcomes its anticipated triumphs. He believes that Evolution, in the sense of gradual upward progress, gives the history of the world, but he advances a keen, strong argument to show: (1) That Evolution is not such a perfectly simple and purely scientific solution of the problems of the universe as it is claimed to be. (2) That Evolution is not by any means at harmony with itself in what it is trying to prove, nor in its methods of proof. (3) That Evolution cannot justify Agnosticism nor make it a substitute for Christianity. The special power of the book lies in its sharp analysis of problems and keen criticism of particular solutions. The book is one of the excellent "Theological Educator" series edited by the editor of the *Expositor*.

Christianity and the Christ. A Study of Christian Evidences. By Bradford Paul Raymond, D.D. New York: Hunt & Eaton, Cincinnati: Cranston & Curtis, 1894. pp. x, 250; 85c.

Christianity and Evolution. By Prof. James Iverach, M.A., D.D. New York: Thomas Whitaker, 1894. pp. viii, 232; 75c.

The Diseases of the Will is an interesting study in the important field of volitional pathology with the purpose of ascertaining, so far as possible, the conditions and the methods of the action of the will. The author does not delude himself with the idea that he has learned just what the will is but seeks to learn what are the conditions for the activity of volitional energy.

An *Introduction to the Study of Society* is the first book of the kind to make its appearance in this country. It is primarily designed as a college text-book — to serve, at least, as a basis for instruction and discussion. It proposes (1) to help to define Sociology; (2) to suggest a method for observing and classifying social phenomena — a "Laboratory Guide." This is a humble and practical aim, and the authors disavow any purpose to present a full and scientific system, as at present impossible. What they do with admirable clearness, fullness of illustration and good sense, is (1) to give a brief introduction to the history of this branch of study, and a simple and clear idea of what Comte, Spencer, Schäffle, Ward, and others mean by descriptive, static, dynamic, etc., Sociology. (2) To indicate the meaning of the organic conception of society. (3) To illustrate concretely the development of society from the "family on the farm," through the primitive "rural groups" and the village to the city. (4) To classify and illustrate the "social elements": the land and population; the "primary social group," the family; "the social aggregates and organs"; the sustaining, the transporting, and the regulating systems. (5) To exhibit social "functions": first as performed by the family, and second as performed by aggregates and organs. (6) To consider the pathology of the various social organs. (7) To discuss some general social laws. The book follows in many of its features Spencer's classification, but is especially indebted to Schäffle's *Bau und Leben*, yet on account of many modifications and skillful rearrangements it has a marked originality. Especially valuable is its inductive method throughout, and the "subjects for investigation" at the ends of the chapters are very suggestive in the direction of local study. We also mark the good sense of its suggestions regarding methods of social reform, and call attention to some of the admirable diagrams and maps that accompany the volume.

Giddings' *Theory of Sociology* is a brief preliminary sketch of theoretical positions to be elaborated in a work on the Principles of Sociology, soon to be issued. Two papers previously published by the author are incorporated in it. The pamphlet is specially valuable as helping to answer the question "What is Sociology?" People of all schools of thought, or of no school, have been using the word to mean almost anything. The monograph aims to show that Sociology, as a science, has its main thought centered upon organism, structure, forces, forms, in their most fundamental

The Diseases of the Will. By Th. Ribot, Authorized Translation from the Eighth French Edition by Merwin-Marie Snell. Chicago: The Open Court Publishing Company, 1894. pp. vi, 134. 75c.

An *Introduction to the Study of Society.* By Albion W. Small, Ph.D., and Geo. E. Vincent. American Book Co. pp. 374; \$1.80.

The Theory of Sociology. By Franklin H. Giddings, M.A. Supplement to *Annals of the American Academy.* Pamphlet, pp. 80; 50c.

relation to society as a whole. "Sociology may be defined as the science of social elements and first principles. It is not the inclusive, but the fundamental social science. . . . Sociology rests on Biology and Psychology. The special social sciences rest on Sociology." Probably the author's handling of the will, in what he calls "Social Causation," will occasion some controversy. He has proposed to himself the task of "emphasizing impartially the physical and the volitional aspects of the social phenomena," the "subjective" as well as the "objective" explanation of social facts. This monograph is valuable as whetting the appetite for more from the same eminent authority. His book will be a very important contribution to the subject.

Rev. F. B. Meyer, in his latest book, *Calvary to Pentecost*, gathers ten short essays relating to the spiritual life of the individual Christian, which are stimulating and suggestive.

Ex-President J. H. Seelye's *Citizenship* is properly a primer of the basal principles of Government and Law, with special information as to the political system of the United States. The first part of the book is an attempt to set forth the *rationale* of abstract conceptions like "Government," "Law," and "The State." This will probably be found to be less clear and useful than the subsequent explication of the outlines of International and National Law. By those who do not sympathize altogether with Dr. Seelye's philosophy both the method of treatment and the terminology will doubtless be sharply criticised. It is difficult in eleven pages either to elucidate or defend a philosophical "General Foundation." The more concrete topics are handled skillfully, with much felicity of statement and wisdom of selection. The scope, functions, and methods of government are presented in a way to be usefully apprehended even by a child's mind. The typography is admirable.

Public Libraries in America is an attractive book. The quotations at the head of the chapters, the brief reference list at their close, the neat typography, and the fine half-tone illustrations of noted libraries and librarians, the valuable appendices and tables, all combine with the clear, smooth style of the author to give an impression of finish. The professional librarian will enjoy reading this book because of its suggestiveness, while the layman is here thoroughly informed on the subject treated, both on its historical and its practical sides. While not agreeing with every conclusion, we are glad to say that the book is full of good sense and permeated with the progressive spirit of the modern library movement.

Calvary to Pentecost. By F. B. Meyer. New York and Chicago: Fleming H. Revell Co., 1894. pp. 168, 60c.

Citizenship. By Julius H. Seelye, D.D., LL.D. Boston: Ginn & Co., 1894. pp. viii, 78; 35c.

Public Libraries in America. By William I. Fletcher, M.A. No. 2 of the Columbian Knowledge Series. Boston: Roberts Brothers, 1894. pp. 169; \$1.

Alumni News.

The twenty-fifth anniversary of the wedding of AZEL W. HAZEN, '68, and Mrs. Hazen was celebrated September 1. Dr. Hazen has recently returned from extended travels in Egypt.

W. D. MCFARLAND, '78, recently of Morgan Park, Ill., has accepted the presidency of Highland University, Kan.

GEORGE E. TAYLOR, '80, has retired from the position of General Home Missionary of Southwestern Nebraska to become Field Secretary of Doane College. His resignation from the Home Missionary work was accepted only with great reluctance, and with many a testimony to his fidelity and success during the last seven years.

JOHN HOWLAND, '82, Guadalajara, Mexico, is visiting friends in Connecticut.

A new journalistic enterprise is the *Connecticut Valley Congregationalist*, a monthly paper of eight pages, edited and published by A. C. HODGES, '81. The paper is intended specially to preserve and disseminate the influence of religious gatherings, like conferences, etc., in the Connecticut Valley counties of Massachusetts.

The fifteenth anniversary of the church in Ortonville, Minn., HERMAN P. FISHER, '83, pastor, was observed September 10 and 11. The services consisted of reminiscences and the rehearsal of pioneer experiences by members, a historical address by the pastor, and a fellowship meeting, in which the neighboring churches participated.

The forty-first bi-monthly meeting of the Enfield (Conn.) Christian Endeavor Union was addressed by WILLIAM F. ENGLISH, '85, on *Our Present Problem*. The Arena Publishing Co. have just issued a volume by Mr. English entitled *Evolution and the Immanent God*.

JAMES L. BARTON, D.D., '85, was elected Foreign Secretary of the A. B. C. F. M. at the Madison meeting.

CHARLES H. CURTIS, '86, has accepted a call to the pastorate of Haslao Street Church, Portland, Oregon.

GEORGE R. HEWITT, '86, has accepted a call to the pastorate of the Calvinistic Congregational Church, Fitchburg, Mass., and has begun work there.

CHARLES H. SMITH, '87, will retire from the pastorate of the Windsor Avenue Church, Hartford, December 31, after three years of energetic service.

HENRY M. LYMAN, '88, has declined a call to remain with the church at Cripple Creek, Col., where he has labored successfully for two years. His resignation will take effect November 1.

HENRY L. BAILEY, '89, has an article in *The Congregationalist* for September 20, entitled *An Indian Missionary on His Travels*.

The Silver Anniversary of Pilgrim Church, St. Louis, ALLEN HASTINGS, '89, pastor, was celebrated the last week in July, the exercises closing with the Communion. In speaking of the occasion *The Advance* of August 9 says: "Plymouth Church is greatly in need of a new house of worship in a new location, that it may the more effectively reach and help the large number of wage-earners and their families which largely constitute this portion of the city. The pastor, Rev. Allen Hastings, is heartily enlisted in this good work and has made a large place for himself in the hearts, the confidence, and the esteem of the other pastors and churches of the city."

GEORGE M. MORRISON, '90, recently of Ada, Minn., was installed pastor at Marshall, Minn., on October 3.

The church in Windsor Locks, Conn., RICHARD WRIGHT, '90, pastor, reports a membership of 139, nine having been added during the year. The benevolences during the year were \$2,483; expenses, \$2,737.

W. M. CLEAVELAND, '91, who was at work in Waterbury last year, is now pastor of the Methodist Church in Thomaston, Conn. The Y. P. S. C. E. of the church publishes a parish paper, *The Thomaston Methodist*, twice a month, of which the pastor is editor and to which he contributes an abstract of a recent sermon.

Funds are being collected by the church in Savannah, Ga., LEIGH B. MAXWELL, '91, pastor, to build a new house of worship.

On August 28 Professor H. DIKE SLEEPER, '91, now of Georgetown College, Ky., was married to Miss Mary Peet, of Good Hope, Ill.

In *University Extension* for August is a keen and witty article on *Intellectual Enthusiasms* by S. G. BARNES (spec. '92), of Longmeadow, Mass. Dr. Barnes has recently been appointed the English editor of the *Citoyen Franco-Américain*.

LYMAN P. HITCHCOCK, '92, Ellington, Conn., has recently preached a series of sermons bearing on civic duties.

FRANK S. BREWER, '94, has accepted a call to the pastorate of the church in South Glastonbury.

WILLIAM L. BEARD, '94, who was ordained at Huntington, Mass., September 11, expects to sail for China October 25. On September 5 he was married to Miss Ellen L. Kinney of Putnam, Conn. Mr. and Mrs. Beard will engage in missionary work in Foo-Chou. Mr. Beard has supplied the church in Abington, Mass., during the summer, and at the close of his work there was presented with a gold watch and chain by his many friends.

H. A. COTTON [post-grad. '94] is hard at work at Graceville, Minn. 14 members have been added to the 8 with which he began last spring, and \$700 has been raised toward the erection of a new parsonage. Mr. Cotton mentions the helpfulness in his work of the Roman Catholics of the town.

J. S. STRONG, '94, was ordained pastor at Patten, Me., on October 1.

Seminary Annals.

HISTORICAL PAPERS.*

THE EAST WINDSOR HILL PERIOD—1834-1865.

In attempting to speak on the Theological Institute at East Windsor Hill, I shall limit myself to personal incidents and impressions. I first saw Connecticut when in 1838 I came fresh from Williams College on the recommendation of Prof. Joseph Alden. Never while in the Seminary nor since have I regretted that he gave me this advice, nor that I followed it. I came by stage through Springfield, and was let off at East Windsor Hill. In a class of eleven I found only one person whom I knew,—my college class-mate, now Dr. Henry M. Field of the New York *Evangelist*. I was shown to a comfortable room in the Seminary and, as I looked out upon the pleasant surroundings, I never thought of it as a lonely place, but as just the quiet place for successful study. There was a delightful room for evening prayers where the students gathered and Dr. Tyler usually conducted the service. When I first saw and heard him in this place of religious devotion I felt that he would be a pattern religious teacher, and I never had occasion to change my estimate of him. Dr. Cogswell, the teacher in Church History, was genial in his intercourse with the students, an encyclopædia of church history; and although the students thought things were scattered in rather a miscellaneous manner in his mind and teachings, we all had reason to respect our teacher. Dr. Thompson we found just the man Dr. Woods of Andover said he was when he recommended him for his professorship—"a man without faults." Our first year, largely devoted to Greek and Hebrew, under his guidance, was a year of close study; and if any of us did not excel in our knowledge of the Bible in the original languages, none of us would venture to lay the blame at the door of such a teacher. In our second year the teaching was chiefly in Theology. Dr. Tyler read to us the lecture, expecting us to take notes if we chose, referring us to special theological works, reviews, or sermons in the library. We were to be prepared for questions on what was

* Being extracts from papers read at the Sixtieth Anniversary of Hartford Seminary, June 6, 1894. For Report of the Anniversary, see RECORD, Vol. IV, Nos. 5-6.

already given before he read his next lecture. We had full opportunity to ask questions, or express difficulties, and clearer statements than we received could hardly come from an uninspired teacher.

When our third year came, we were called upon to read sermons for criticisms from our classmates sometimes, and always from Dr. Tyler. And when our turn came to preach in the chapel before our teachers, their families, and a goodly number of the good people who lived in the vicinity, among whom was good Deacon Ellsworth, and often Dr. Nettleton, we were sure the ordeal was equal to that of a candidate when he comes before his first parish. Dr. Nettleton, when at home, sometimes preached in the chapel, and gave us familiar and helpful talks about the best way to secure or help forward the work in a revival.

The Seminary church had been instituted, to which the students generally removed their church relation, and some of the students were chosen deacons. We had a good choir, containing many of the ladies of the vicinity and a good Sabbath-school, of which the students were largely teachers. We went out to neighborhood Sunday-schools and prayer-meetings, and thus a most pleasant and homelike feeling came to the lone student.

The expenses of the students were moderate; board in clubs or in good families could be obtained for about one dollar and a half a week; every room had a stove in it and most of the students cut and split their own wood; considerable preaching was called for in parishes without a pastor, or too weak to support one; and when the Senior Class could not meet the demand, Dr. Tyler commissioned members of the lower classes (without a license) to go and "prophesy," going through the regular service, without pronouncing the benediction. We were sometimes sent out to help sick pastors, and to labor in times of special religious interest.

In time new professors took the place of those who finished their work in the institution. Dr. Edward Hooker, Dr. Nahum Gale, Dr. Edward A. Lawrence, and Dr. Robert G. Vermilye were all called to professorships in the Seminary, all filled their stations well and have all gone to the company passed on before. Not a professor who served the institution during its thirty years at East Windsor Hill is now upon earth. Very few of the trustees whom we were accustomed to see at the anniversary meetings are now survivors. They have met in the land of light and love.

FRANCIS WILLIAMS, '41.

THE PROSPECT STREET PERIOD, 1865-1879.

The ends which the Trustees of the Theological Institute of Connecticut had in view, when, in 1865, they determined to move the Seminary from East Windsor to Hartford, of opening "to it a wider field of usefulness," and of conferring "upon it greater privileges," seem to have been for a time imperfectly realized. Indeed, for about six years after the removal, the couplet of Watts may well be presumed to have voiced something of the feeling on Prospect Street:—

" And 'tis a poor relief we gain
To change the place, but keep the pain."

That the old pain was there, notwithstanding the change of location, is evident from the following facts: that five years after its location in Hartford, the Seminary was still making its home in two old residences, the Wadsworth Mansion and the Day House, which were but poorly adapted to the needs of an institution that proposed to grow, and which were illy fitted to give an impression to outsiders that it was doing much of anything or that it had long to live; that there were then only about twenty students connected with the Institute, and that its professorial corps numbered but three persons, not including Dr. Philip Schaff, who gave a course of lectures to us in the winter of '70-'71. The situation was a trying one, but no trying situation was ever faced with a better grace or to a more complete realization of that which had been prayed, sacrificed, and labored for. There were grand staying and praying qualities in the several personal elements which were even then hoping for better things. From Drs. Thompson and Vermilye and the Board of Trustees down to the last member of the Junior Class there was the underlying conviction that we were on a sure foundation, and that sometime and in some way the Seminary would occupy roomier ground. With a look as serene as he wore here in Hosmer Hall in more prosperous times, and with all the dignity of a man presiding over an institution that numbered hundreds, instead of barely tens, good Dr. Thompson went in and out before us, and filled the double chair of Hebrew and Greek Exegesis, and sometimes, as has been aptly remarked, "occupied a whole settee" when the exigencies of the Seminary required it, and took his conspicuous seat at the right of the pulpit in the dear old Center Church, in nowise ashamed anywhere that the Institute did not seem to be more prosperous. What courage and faith there were in his kindly heart! We who occupied rooms in No. 33 knew how he came to have those qualities in so pre-eminent a degree. In the early hours which he spent in the southeast corner room of the Wadsworth House, in communion with his God, we recognized the inspiring force which

bore him on, nearer and nearer to the goal of his holy ambition. And in much the same way might we speak of Dr. Thompson's able and beloved colleague, Prof. Robert G. Vermilye. He, too, seemed to be stocked with a wonderful amount of faith and hope and courage. He was everywhere the courteous gentleman, and in his lecture-room with half a dozen students, more or less, before him, was as animated and interested as he would have been with fifty pupils gathered to hear his fair and clear-cut exposition of theological tenets and systems.

But there were also staying and praying qualities in the Trustees. I might recall the names of a number of them, who, having guarded the Seminary at East Windsor for periods of years, would not forsake it in its dark days on Prospect Street. To mention only those who have passed on to their reward, I name James B. Hosmer, who was elected to the Board of Trustees in 1841, and Newton Case, who was chosen in 1855, both of whom were pillars of strength in those days, and who will be held in honor by our Alumni so long as the Seminary shall exist. How well do some of us recall the venerable figure and the kindly and yet keen expression of the former, as he entered the dining-room at No. 48, on those memorable occasions when the Faculty and Trustees came in to take tea with us. Of Newton Case we also saw much, marked his undemonstrative interest in the Seminary, and hoped that it would sometime bear fruit in the increased efficiency of some department of our institutional work.

But, once more, there were staying and praying qualities in the students who entered the Seminary during those five or six years after its migration, when interested parties stood ready to plant flowers over its grave. The faith and the spirit of the professors which, under God, led them to Hartford soon came to possess the students and to give them the conviction that the invisible forces which operated there were too precious to be exchanged for any mere externals, however attractive they might be made to appear. So, for want of a better gymnasium, we cheerfully resorted to the old barn in the rear of No. 48 and turned the grasshopper on the rings until the grasshopper became a burden, and made our own bookcases as our personal libraries grew, and carried our coal through long passageways and up long flights of stairs, and put up with the poor ventilation in the recitation-rooms, and thanked God for the valuable things which we had. And here I touch upon something which characterized the student life on Prospect Street, to a pre-eminent degree. I mean its atmosphere of prayer. There was prayer in the recitation-room and at the table. There were general prayer-meetings and smaller circles of prayer, and praying men, whose hushed voices could

be heard, as we passed their rooms, supplicating the richest blessings upon the Seminary and the world.

Now, I have occupied more than half of my time in speaking, as I have, of the darker days of Prospect Street, because I entertain the firm conviction that through the staying and praying qualities of the professors, trustees, and students of that trying period there came, by the blessing of God, the brighter and more prosperous era, which began with the occupancy by Prof. Matthew B. Riddle, in 1871, of the Hosmer chair of the New Testament Exegesis. Of Dr. Riddle it may be said that he was not only an accurate scholar and a hard worker, but that he was also a genius. He had a wonderful insight into the meaning of things and of men, and a rare faculty of inspiring enthusiasm in his pupils. His presence in the Seminary was at once a tonic and an inspiration. Under his lively methods in the classroom the New Testament became a new book and the slow student became a runner in the race after knowledge. We could not help learning under him and we heralded his ability in every quarter. The natural results were soon apparent. Some men not only finished their full course, but also took an extra year of study on Prospect Street and larger classes were drawn to the Seminary. Moreover, it began to appear to the lukewarm and hostile ones outside the institution that we were not so far "behind the age, and every age" as some had supposed. And so visitors appeared in greater numbers than had ventured in before, and it was discovered by not a few that the Seminary was sound and thorough in other departments than the Greek.

And thus, under the inspiring influence of the new professorial energy and of the enlarged number of students the Seminary went on hopefully and successfully until, in 1875, it met with a great loss in the death of our beloved Dr. Vermilye. But God had been preparing a man to occupy his vacant chair in the person of Dr. W. S. Karr, who brought to the Seminary in the following year such stores of knowledge, wisdom, and good judgment, together with an attractive personality, as are rarely blended in one person. And two years later, when the Professorship of Biblical and Ecclesiastical History came to need a new incumbent, through the retirement of Prof. Childs, another mighty force was added to the assertive life on Prospect Street, whose influence was at once felt to a powerful degree, and whose opportune coming marked another important epoch in the progressive stages of our Seminary existence. I refer, of course, to our honored President, Dr. Chester D. Hartranft. It need hardly be said that with the increased reputation of the Seminary and with the intellectual and spiritual attractions which it was recognized to

possess the old equipment with which it had begun life in Hartford came to be very inadequate. Other buildings had to be secured from time to time, for the overflow of the new life and the new books, one on Prospect Street, south of the Day House, and the other on Main Street, just south of the Wadsworth Athenæum, the occupying of which pointed not only to the wider usefulness of the Seminary, but also to its crying need of a new home that yet further privileges might be connected with it and its influence be still more widely extended. And by the good providence of God, that need was also met during the Prospect Street period, by the erection, in 1879-80, of Hosmer Hall, which, in its chaste and substantial architecture and admirable appointments, has given visible expression to a life that had come to be beautiful, strong, and uplifting.

L. W. HICKS, '74.

THE RENAISSANCE PERIOD—1880-1890.

The beginning of this third period in our Seminary's history is fixed by the removal to Hosmer Hall. Just why it ends at 1890 is not so apparent. I suspect it is chiefly to make room for another paper, so that after these three men have ceased a modern Buzite may arise to say that "days do not comprehend wisdom neither do the aged understand judgment." He will show his opinion that to-day brings the outshining of Hartford's glory. And he will proceed to declare that while the old principles and purpose have been steadily maintained, there have come to pass within his time readjustments and enlargements amounting almost to a Reformation. I would not deny him his claim. I do not grudge him his privilege. The Eighties will be quite content to mark the era of the reawakening. The present may hold the Reformation; we had the Renaissance. Those of us whose acquaintance with the Seminary began with the three 8's have not yet forgotten the stir and freshness which we found here. The sense of expansiveness was exhilarating. It breathed from the building. The effect of this noble home upon the Seminary life was markedly to quicken it to new activities. Like old Adam, in whom we were understood to believe so tremendously, we set ourselves to possess our Paradise. The spacious rooms with all their apparatus were kept in constant use. Hardly were we settled before there began to be rumors of the purchase of adjoining estates for enlargement. The great establishment into which the buildings of this square are now clustering was a vision even in our day. We had much, but we looked for more, and saw it come year by year.

But the sense of outreaching life was not due merely to increasing

dimensions in the real estate. The course of study was expansive. The first whiff of it almost took away our breath. I recall the gaping wonder with which some twenty quondam college seniors listened to Dr. Hartranft, while he opened the subjects of Architectonics that we might see Theology seated on her heaven-high throne as queen of the sciences. And the breadth and outlook of the studies into which we were led justified that introduction. The instruction was substantial, definite, and conservative. But it was not narrow or torpid. Rather was it fresh and open-eyed. It had the balance of a wide survey and a Pauline energy of ambition. The departments of study were fewer than now and less diversified, but they were kept elastic to include each new advantage that could be offered. Christian Ethics and Biblical Theology and History, Studies in Ecclesiastical Music and Christian Experience, Lectures on Foreign Missions, and Special Courses, advanced or ancillary, were one by one wrought into the curriculum as professors, already overtaxed, ardently pushed into new fields of thought and summoned their students to follow.

There is not time even to sketch the figures of the men who composed our faculty and whose names will continue lustrous on our roll of honor. But I must pause a moment with the memory of him whose service, all too short, began just before our period, and whose release to the heavenly employments shadowed its close. Professor Karr was a prince of teachers. We all felt it then. We recognize it even better now. His learning and his logical acumen were tempered by an affectionate heart, a twinkling humor, and rare good sense. His eye indicated the man. It was always clear, sometimes shining like a crystal, almost terrible as it blazed through a dark falsehood or subtle error, then moistening into a tenderness quite womanish as he emerged into the glory of the truth and illustrated or applied it to human needs. Through all the field of dogmatics, sometimes accounted dull and barren, he led us as in a garden. His class-room was no less animate than the others. There were no dry-as-dust lectures from a yellowing manuscript, and no ready-made formulas to be copied into note-books. But with free question and answer, with blackboard diagrams, with open Bible, and with an occasional long talk by way of summary he sought to train his pupils to gather the truths of the gospel into a harmonious system. He took his positions clearly and strongly. He knew through all discussions where he, at least, was coming out. But he was very patient with his team of colts. He did not whip them when they plunged or tease them with too tight a rein. I do not think he drove them at all, but only directed and encouraged them along the path he had found to be right and safe.

I wish that so we might linger a moment at each class-room door to look in upon the old scenes; to see the infectious energy with which Prof. Bissell, now reunited with his colleague of the Eighties, roused us to the conquest of the Old Testament and then to its defense against its destructive critics, to feel anew the thrill of Prof. Riddle's galvanic current, and to watch the migration of thought and life during the Christian centuries as Prof. Hartranft made them troop up and down till the dinner-bell scattered them and us. It would be refreshing to see once more how Prof. Pratt, suave but sensible to the uttermost, could choke a sermon but cheer its preacher, and to limber up our drowsy powers, there was the Tonic Sol-fa of the music room and the other Prof. Pratt. And then we would wait at the door over by the Library for a blessing from our venerable and dear Dr. Thompson. Each of these men had his own charm and gift; each had his own dominant and minor convictions. There was no dull uniformity of opinion at every point of teaching. We got trichotomy and dichotomy, but no monotony. And yet there was a substantial agreement as to the great doctrines comprising the gospel and as to the pedagogical methods here to be employed. They all sought to draw out rather than to fill in, to train us to pursue our own studies and to open our eyes at each step of the way to see the range and the bearing of facts. So, after all, *ex uno disce omnes*.

It was back in the Eighties, too, that the relations between town and gown became more familiar and friendly. The formation of the Choral Union did much to dispel a notion once current in Hartford, that the rack and thumbscrew awaited all who entered this building. The enlarging apparatus in library and music room was at once made to serve the interests of the city as well as the school, and so an exchange of courtesies was stimulated which has been a prominent feature of Seminary life ever since. The institution became more closely allied with the Christian forces of the city in church and mission, and the social Christianity which was being taught the students by Prof. Taylor at the end of the decade, was at its beginning being worked through its first experiments by Rev. Mr. Taylor and his helpers from Hosmer Hall. Our students came to have larger part also in the social life of the city. And though the Seminary had not yet opened its doors to young women, some Hartford maidens set them the example by opening their doors to the Seminary.

But, brethren, as I look backward, that which I remember as most impressive and characteristic was the spirit of fellowship that pervaded all. It was the keynote of our music. The sense of brotherliness was never more manifest anywhere. It was partly, I suppose, because we all lived under one roof and ate in one room,

went to recitation and chapel without any hats, and enjoyed a Bohemian freedom as to slippers and study jackets. It was partly that. And it was largely due to the kindness of the Faculty who associated with us all, Juniors no less than Seniors, as though we were men, brother men possessed of characters and capabilities no less than theirs and likely to benefit them with our society as much as they could help us by theirs. It was an airy fiction so far as most of us were concerned, but it was generous and mightily encouraging and only increased their greatness in our eyes, just as you realize most the difference between you and Elijah when he stands up beside you as a man of like passions.

But more than all the hidden bond was our common pursuit. It was a brotherhood in Christ. We came down from our college friendships to find something dearer. Students in other professions so domiciled do not always grow together. But the sense that we were all seeking to know Christ that we might proclaim Him pervaded our life here and regulated our intercourse. It touched and hallowed everyday matters and mingled our highest ideals with our most careless good times. There was nothing sanctimonious or gloomy about the life. We were human enough; noisy, foolish often, perhaps frivolous, and many times we behaved unworthily one toward another. But, after all, there was a real and holy fellowship in Christ. We felt it. all of us. It kindled at the morning devotions in this chapel, at our homelike evening prayer, in the Wednesday evening meetings in the music room, and at those ever-memorable Faculty Conferences, Our lives deepened and heightened in that atmosphere. The invisible but real kingdom opened before us, the kingdom of righteousness, joy, and peace in the Holy Spirit. It was what the apostles meant when they said, Grace, mercy, and peace be with you all.

W. E. STRONG, '85.

OPENING OF THE SIXTY-FIRST YEAR.

The Seminary year opened October 3, with an address before the students, faculty, and friends of the Seminary by President Hartranft, followed by a collation and a time of social fellowship. President Hartranft's address on "Catholicity," in its breadth of range and nobility of thought, was an excellent illustration of his subject.

Catholic is one of the earliest post-apostolic Christian terms. The idea contained in the word is one of the earliest recognized and most fundamental truths of the religion of Christ. But the expression of truth vibrates between extremes and men become enamoured of the beauty of its garb and neglect the truth itself. The

Church of Christ should be catholic; yet wherein does catholicity consist? The earliest formula was; "Where Christ is there is the catholic church." Later, the limits of the meaning of the word were more and more closely drawn. A definite canon, a definite doctrine, a unitary head, a prescribed liturgy, mark the successive steps in the contraction of the term. To-day all historic churches claim catholicity as over against each other, the Roman, the Greek, the Armenian, the Coptic, etc. There is no true catholicity.

What, then, is the significance of catholicity for to-day? First geographically. It should be recognized that the Kingdom of God on earth has a territory which belongs to it. It is God's will that *all men* should come to him. The geography of the kingdom should correspond with the geography of the globe. Christianity cannot yet claim such catholicity, even as compared with Buddhism or Confucianism. Still it is the religion of conquest and extermination, together the appropriation of what is good. The potency of conquest is in it; but we are not yet geographically catholic. Our age should not think that its missionary triumphs are at all comparable with the transformations of apostolic time, when the number of the workers and the known fields to be worked are borne in mind.

Again, the Christianity of to-day should be so catholic as to embrace art, literature, education, and other manifestations of culture with an ennobling purpose which should reflect the divine mind. Science, philosophy, art, each "for its own sake," is the characteristic of the movements of modern culture. Where is the catholicity? Christ meant to permeate these with himself. These should be brought to illustrate and magnify him. The power for this end is in the Gospel. The spirit is there. Who shall evoke it?

Not only science and culture in general, but every individual in his whole nature,—body, soul, and spirit, is embraced in the true catholicity of Christ. The Kingdom of God is within you,—every individual. This conquest of the entirety of individuals must be continued till the end of the history of the world. This needs in each man the spirit of Love. The catholic Christian must be magnanimous. He must live on the wide-horized mountain top, not in the narrow valley. He seeks unity not in a liturgy, a history, or a doctrine, but in the tie of brotherhood.

A true catholicity in its relation to a Theological Seminary will make it hospitable to every shade of opinion, of polity, of piety, and to every conceivable form of science. It will therefore set forth the highest phases and forms of culture. Bear in your hearts the universal spirit, a love for Christ compassing all, as before him one and the same,—equal before God. This will give a joyful and hopeful spirit, because Christ's victory is sure. He is "King of kings and Lord of lords." This, too, gives a courageous spirit. Evils, vices, iniquities shall be overcome and unclean spirits shall be banished to their dark homes.

All the professors were present at the opening of the term. The students were on hand promptly. Reference to the roll of students will show that the number in attendance is nearly the same as last year.

FRIDAY NIGHT, Oct. 5, after the prayer-meeting, the two upper classes gave an informal welcome to the new men. Mr. Merrill extended the greetings of the Middle Class, Mr. Swartz for the Seniors, and Mr. Knight, the President of the Students' Association, added a few words. Mr. Bishop and Mr. Capen responded. A simple collation and social time followed.

ROLL OF STUDENTS.*

WILLIAM THOMPSON FELLOWS.

EDWARD EVERETT NOURSE, Jena, Germany.
Lake Forest College, 1888; Hartford Seminary, 1891; Ordained, 1892; S. T. B., 1894.

AUSTIN HAZEN, JR., Berlin, Germany.
University of Vermont, 1885; Hartford Seminary, 1893; Licensed, 1892.

JOHN S. WELLES FELLOW.

OZORA STEARNS DAVIS, Berlin, Germany.
Dartmouth College, 1889; Hartford Seminary, 1894; Licensed, 1892.

SPECIAL FELLOW.

ISO ABÉ, Berlin, Germany.
Doshisha College, 1884; Hartford Seminary, 1894; Ordained, 1891.

CANDIDATES FOR THE DEGREE OF PH.D.

MYRON WINSLOW ADAMS, Atlanta, Ga.
Dartmouth College, 1881; Hartford Seminary, 1884; Ordained, 1885.

FREDERIC MORTON HOLLISTER, Waterbury, Conn.
Olivet College, 1887; Hartford Seminary, 1891; Ordained, 1890.

JOHN H. KERR, Rock Island, Ill.
Princeton College, 1878; Western Seminary, 1881.

SAMUEL J. MCCLENAGHAN, East Orange, N. J.
Princeton College, 1886; Princeton Seminary, 1889.

OLIVER WILLIAM MEANS, Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.

JOHN SOLOMON PORTER, Prague, Bohemia.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.

RICHARD WRIGHT, Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

GRADUATE STUDENTS.

THOMAS JEFFERSON BELL, Altamaha, Ga.
Atlanta University, 1891; Hartford Seminary, 1894; Licensed, 1893.

OSCAR OSTROM, Hartford, Conn.
Ripon College, 1892; B.D., Chicago Seminary, 1889; Ordained, 1889.

SENIOR CLASS.

WILLIAM AUGUSTUS BACON, Medford, Mass.
Dartmouth College, 1890; Licensed, 1891.

HENRY LINCOLN BALLOU, Saxton's River, Vt.
Amherst College, —; Licensed, 1891.

* Corrected to October 14.

- EDWARD NELSON BILLINGS, Slaterville, R. I.
Amherst College, 1892; Licensed, 1893.
- ANNIE JOSEPHINE FOREHAND, Worcester, Mass.
Mt. Holyoke Seminary, 1891.
- EVERETT DWIGHT FRANCIS, Elmwood, Conn.
Yale University, 1892; Licensed, 1894.
- FRED THERON KNIGHT, Roxbury, Mass.
Harvard University, 1881; LL.B., Harvard Law School, 1884; Licensed, 1894.
- EDWARD ALLISON LATHROP, Northfield, Minn.
Carleton College, 1892; Licensed, 1892.
- ADDIE IMOGEN LOCKE, Philippopolis, Bulgaria.
Mt. Holyoke College, 1892.
- SAMUEL ATKINSON NOON, Weston, Mass.
Wesleyan University, 1892; Licensed, 1893.
- JAMES ARTHUR OTIS, Irvington, Neb.
Doane College, 1891; Licensed, 1891.
- CHARLES PEASE, Thompsonville, Conn.
Cornell University, —; Licensed, 1894.
- HERMAN FRANK SWARTZ, Carbondale, Pa.
Pennsylvania College, 1891; Licensed, 1894.

MIDDLE CLASS.

- HARRY SLAWSON DUNNING, Middletown, N. Y.
Princeton College, 1892.
- ALLAN CONANT FERRIN, Hartford, Conn.
University of Vermont, 1883; Licensed, 1892.
- MILTON NEWBERRY FRANTZ, Norristown, Pa.
Syracuse University, 1886.
- GILES FREDERIC GOODENOUGH, Winchester, Conn.
Yale University, 1893.
- MERTIE LAURA GRAHAM, Richford, Vt.
Mt. Holyoke College, 1893.
- EDWARD PARKER KELLY, Auburndale, Mass.
Harvard University, 1890.
- GEORGE EDWARD KINNEY, Thetford, Vt.
Dartmouth College, 1893.
- JOHN ERNEST MERRILL, Minneapolis, Minn.
University of Minnesota, 1891.
- JOHN RUSSELL PERKINS, South Berwick, Me.
Dartmouth College, 1889.
- ARTHUR HOWE PINGREE, Jamaica Plain, Mass.
Harvard University, 1890.
- GEORGE HOBART POST, Clinton, N. Y.
Hamilton College, 1893.
- LAURA HULDA WILD, Elizabethtown, N. Y.
Smith College, 1892.

JUNIOR CLASS.

EDWIN WHITNEY BISHOP,	Williams College, 1892; Licensed, 1893.	Norwich, Conn.
EDWARD WARREN CAPEN,	Amherst College, 1894.	Jamaica Plain, Mass.
EDWIN CARLTON GILLETTE,	Williams College, 1894.	Hartford, Conn.
FRANK KILBURN GRAVES,	University of Vermont, 1886.	Waterbury, Vt.
FRANK WILLIAM HAZEN,	University of Vermont, 1890.	North Craftsbury, Vt.
WILLIAM HAZEN,	University of Vermont, 1893.	Richmond, Vt.
WINFRED CHESNEY RHOADES,	Columbia College, 1894.	Mt. Vernon, N. Y.
JAMES BELKNAP SARGENT,	Dartmouth College, 1892.	Bethel, Vt.
NATHAN HENRY WEEKS,	Amherst College, 1894.	Dedham, Mass.

SPECIAL STUDENTS.

EDMUND MICHAEL DE'ANGELIS,		New York City.
JOHN PALMER GAVIT,		Hartford, Conn.
WILLIAM CUSHMAN HAWKS,	Amherst College, 1885.	Hartford, Conn.
GEORGE LITTLETON STITH,	Ordained, 1884.	Hartford, Conn.
JAMES ARCHIBALD WOOD,	Ordained, 1890.	Hockanum, Conn.

SUMMARY.

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DURING THE SUMMER the faculty was widely scattered in search of rest and change. Two of them, Professors Jacobus and Macdonald, crossed the ocean, the former on a vacation-trip to Switzerland, the latter to visit his home in Glasgow.

THE LIST OF PUBLIC APPOINTMENTS filled by members of the faculty since the anniversary is as follows. Professors Beardslee: Sermon at the ordination of F. A. Sumner, '94, at Eastford, Conn., June 27. Professor Gillette: Baccalaureate Sermon at Williston Seminary, Easthampton, Mass., June 24; supplied the Center Church, Hartford, throughout August. President Hartranft: Address before the School of Christian Philosophy, Chautauqua, N. Y., July 6, on *The Internation, Historically Considered*; Address before the Ministers' Association, Saratoga, N. Y., August 6, on *The Influence of Biblical Theology upon the Theological Sciences*; Memorial Address before the Congregation of the Schwenckfelders, Towamencin, Pa., September 24. Professor Mead: Article in the *Congregationalist*, August 2, *Is Compulsory Arbitration Feasible or Desirable*; in the *Independent*, July 26, *An Allegory*; August 30, *Joe Smith Once More*. Professor Mitchell: Address before the Ministers' Association, Saratoga, N. Y., August 13, on *The Witness of St. Paul for the Historic Christ*. Professor Pratt: Addresses before S. S. Superintendents' Conferences at Plainville, Conn., June 9, and at Morris Cove, Conn., July 17, on *Sunday-school Singing*; Paper before the University Convocation of the State of New York, Albany, July 7, on *The Place of Music in the Higher Education*; Address before the Franklin Co. Conference, Sunderland, Mass., September 5, on *Hopeful Signs in our Church Music*.

THE STUDENTS have been occupied during the summer as follows: — Of the Senior Class, Bacon supplied the pulpits at Walpole, Wareham, and Miller's Falls, Mass. Ballou worked at Weathersfield, Vt., under the Vermont Domestic Missionary Society. Billings preached at Westford, Conn. During the summer he met a sad loss in the death of his sister. Eames has left the Seminary to return to a former position as teacher in a boys' preparatory school in Philadelphia. Knight has been the assistant pastor of T. M. Hodgdon, West Hartford. Lathrop has been at his home in Minnesota, preaching occasionally. Otis has spent the summer in Hartford, assisting President Hartranft and supplying the pulpit for F. S. Brewer of South Glastonbury. He has recently been called away by serious illness at home. Pease has been called for two years to the Third Congregational Church, Chicopee, Mass. He has accepted, but expects to continue studies in the Seminary. Swartz was the regular supply at Canton Center, Conn. Misses Forehand and Locke spent the summer at their homes.

Of the Middle Class, Bishop preached at Marlboro, Conn. His health has so far improved that he is able to resume work at the Seminary. Ferrin kept up his charge at Glenwood, where a church has been organized. Goodenough preached in North Goshen, Conn. Kinney assisted at the Fourth Church, Hartford. He had entire charge of the outdoor work, was substitute for Mr. Gillette as City Evangelist during his vacation, and was also engaged in Christian Endeavor work at East Hartford Meadows.

Since August he has supplied various pulpits. Merrill preached in the suburbs of St. Paul, Minn. Post spent ten weeks at Asbury Park, N. J., reporting for the *Daily Journal*. The other members of the class spent their summer at home. Schaufler's health compels him to give up study for the present. Miss Rogers, formerly a member of the class, has returned to Hartford to study in the School of Sociology.

THE SUBJECT of the first Missionary Meeting of the year, on October 10, was *Student Summer Work*. Brief statements were made by Mr. Kinney of his work at the Fourth Church, Hartford, particularly in connection with the Open-Air Meetings, by Mr. Ferrin concerning the formation at Glenwood of a regular church organization, by Mr. Knight of his service as assistant pastor at West Hartford, especially of the development of religious interest in the hamlet of Elmwood, by Mr. Post of his experiences as a newspaper reporter at Asbury Park, N. J., by Mr. Noon of the kind of work accomplished at Berkeley Temple, Boston, and by Mr. Merrill of his preaching at Merriam Park, Minn. While only samples of the varied summer experiences of the members of the student body, and necessarily of a very cursory character, the reports were stimulating and suggestive.

Recent Publications

Wealth and Moral Law. By Pres. E. Benj. Andrews, LL.D. Carew Lectures for 1894. Discusses the current problems of property, capital, economic evils, socialism, etc. 135 pp. \$1.00 in cloth, 50 cents in paper.

The Ethics of Literary Art. By Maurice Thompson. Carew Lectures for 1893. Discusses the evils of literary "realism," especially in novel-writing. 87 pp., heavy paper, gilt edges. \$1.00.

Open-Air Preaching. By Rev. Edwin H. Byington. The standard historical and practical manual. 104 pp., 15 illustrations. 75 cents in cloth, 50 cents in paper.

The Brookfield Services. For Sunday evenings. Five Series, 26 Services. Over 800,000 sold. *Single sample free.* \$1.00 per 100 (by the Series); \$1.25 per 100 otherwise.

Devotional Services in Biblical Language. Arranged by Prof. Waldo S. Pratt. 4 Services, with music. *Sample, 2 cents; \$1.50 per 100.*

Introductory Hebrew Grammar. By Prof. E. C. Bissell, D.D. A practical text-book on a novel plan. 2d ed. 143 pp. \$1.85.

Hebrew Vocabulary of the Psalms. By A. S. Fiske. Original and complete. 42 pp. 30 cents.

Hebrew Exercises for Classes. By Prof. Jas. Robertson, D.D. (Glasgow). Authorized American reprint. 38 pp. 50 cents.

Handy Harmony of the Gospels. By Prof. A. T. Perry. Exact, clear, and compact. 3d ed. 16 pp. 10 cents; \$1.00 per dozen.

Vocabulary of New Testament Words. By Ozora S. Davis. A statistical list of the 1000 commonest words, grouped both by root and by usage. 32 pp. 50 cents.

Studies in the English Bible and Suggestions about Methods of Christian Work. By Profs. C. S. Beardslee and Graham Taylor, D.D. Very suggestive as to *methods* of study and work. 220 pp. 50 cents.

Study-Notes in Elocution. By Prof. Waldo S. Pratt. No. 1. Physical Exercises (Emerson System). 16 pp. 20 cents. No. 2. Rudimentary Voice-Building. 30 pp. 25 cents.

Hartford Seminary Press

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THE
HARTFORD SEMINARY RECORD

VOL. V. NO. 2—DECEMBER, 1894

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

FOREFATHERS' DAY is remembered by the RECORD, and we are glad to widen familiarity with the past by printing Professor Walker's admirable historical study of the *The Congregational Idea of Worship*. The article by Professor Paton will be found to have a twofold interest. It is suggestive both as telling something of the Hebrew poetry which is contained in the Bible and as revealing the characteristics of certain methods of literary criticism. The description of the new Pilgrim Church in Cleveland will be helpful to many who are questioning how a church building can be best fitted for a wide usefulness. We do not issue a "Holiday Book Number." But the two discriminating reviews by Dr. Love, and the many shorter reviews will be found valuable as guides for book-buyers and readers.

THOSE WHO ARE DISTURBED by what they consider the growing materialism and immorality of the age, as exemplified particularly in French realism and impure art, may take encouragement from two significant indications that a reaction from these extreme tendencies has already begun. One is the report which comes from France that realism is being rejected in the land of its birth, and that a public sentiment is already

aroused against such abuses of literature. Coupled with this is the news of the renewed rejection of Emile Zola by the Academy. We hail this as a most hopeful sign of better things. The other fact of note is the prevailing character of modern painting. The Countess Von Krockow, in the *Independent* of December sixth, gives an account of recent art as seen in the Munich and Dresden exhibitions. She reports that the number of religious subjects is unusually large, in Dresden these being actually in the preponderance. This certainly shows that religion has by no means lost its hold on the people; and that on the other hand there is more general interest to-day in religion than at any time in the past. We believe that the heaven of Christianity is still effective, and that both literature and art will finally be brought into subjection to the Son of God.

THIS IS THE SEASON of Christmas services and celebrations in churches everywhere. It is to be hoped that more and more the sober common sense of Christian people will lead them to order such festivities so that they will really leave a delightful and profitable residuum of thought and feeling. Too many church celebrations are simply "pious orgies" of music and flowers and unwonted paraphernalia, almost as grotesque and useless as a cheap theatrical spectacle and really almost as heathenish as a Hindu or Chinese festival. Sacred things should not be made vulgar or sensual or foolish, especially in connection with the observance of memorial days of the highest import.

THE HARTFORD SCHOOL OF SOCIOLOGY, conducted by the Society for Education Extension, is just closing its first term. The idea of such a school was applauded by the press throughout the country and the exceptional qualifications of its instructors were universally recognized. There were, however, some obvious difficulties presented by the fact that the instructors were mostly non-resident. Those interested in the plan will be glad to be informed that during the first term the appointments have been regularly met and that the students are enthusiastic over the work. The literary equipment of the School is steadily enlarging. All books suggested by the lec-

turers are placed in the Case Memorial Library, and the periodical list now numbers more than fifty and is increasing. There is prospect of an increased attendance for the second term, and the general outlook is encouraging.

THE GRAND VICTORY OF RIGHTEOUSNESS which was gained in New York City at the last election has brought merited honor to Dr. Parkhurst, to whom more than to any other man that victory was due. In the course of the congratulations which have been extended so freely, much has been said of wide significance. We notice for example that at the dinner of the City Vigilance League representatives of two denominations of Christians, which are supposed to be most rigid in their insistence upon their peculiar views of the ministry, both made statements of cordial sympathy with Dr. Parkhurst which are worth repeating. As reported in the press, Bishop Potter said :

"My brother (referring to Dr. Parkhurst) whose service to this city and country has been so large, has been challenged because he was supposed to have stepped out of the calling to which he is espoused. But I wish to say to you that from first to last he has held himself rigidly within it. No word nor action has been inconsistent with his office and ordination as a minister of Jesus Christ."

And Father Ducey said :

"A creed has reigned long enough. It is time for all creeds to co-ordinate and co-operate. Dr. Parkhurst has set an example that all of us — archbishops, bishops, and priests — ought to follow. . . . I thank Dr. Parkhurst for the example he has set the clergy. I feel convinced that Jesus Christ has blessed his work. He has followed Jesus Christ, and though he be a heretic, I am prepared to follow him."

These expressions do not mean that either the Episcopal or Roman Catholic church has changed its position. But they are another indication that the spirit of Christian unity is growing and that men find it increasingly easy to reach the hand of fellowship over denominational fences.

THE ARMENIAN MASSACRE is one of the blackest events of modern times, and bids fair to be one of the most portentous. Let every friend of liberty and humanity bestir himself to spread the news of this gigantic outbreak of Mohammedan

spite and bigotry, so that from every quarter of the globe may go up a chorus of indignation so unanimous and so loud that even the Turk shall hear and heed it. The outrage is not simply against Christianity, but against universal humanity and against the laws of justice and righteousness which even non-Christians recognize and love.

THE PASTOR'S POSITION IN THE COMMUNITY as a public teacher on all kinds of topics is not what it once was. But pastors cannot even now shake themselves free of a sense of responsibility to the church and community in educational matters not technically religious. We wonder if they appreciate what opportunities for the best sort of culture are provided by University Extension Societies. Without referring to the work done by such a carefully elaborated system of extension instruction as is provided by, say, Chicago University, a glance at the facilities for culture offered by the Connecticut Society for the coming winter is truly surprising. There is practically no branch of study, scientific, literary, philosophical, etc., which cannot be taken up under the charge of a thoroughly competent instructor. University Extension methods have often been thought to be too technical and too formal to be of service in the country towns; but the Connecticut Society has made it a special point to establish courses for use in granges and in the smaller communities. While, too, Extension Societies advocate the forming of classes which shall recite and submit to examination, the formation of such classes is not essential to making use of the privileges, hearing lectures and of home reading under wise direction. The Hartford Society, for example, has instituted a series of organ recitals, which one of the city pastors notices from his pulpit as a special means of training for a truly religious use of the music in the church service. That some one is appreciating the value of the privileges of the society is evidenced by the recent formation of a number of new "Centers" in this State. The question is, Is there not here provided a means for educational influence in the community of which pastors do not sufficiently avail themselves?

THE CONGREGATIONAL IDEA OF WORSHIP.*

It was formerly said in criticism of American life that our memorial days were few. The brevity of our national history compared with that of the countries of Europe, and the forward look of our people, made us, it was affirmed, little regardful of the past. But the basis of truth this criticism may once have had is rapidly vanishing, if it has not already passed away. Not only have the more recent events of our nation's story given to us fresh times of recollection, like Decoration Day; but the newly awakened interest in the colonial and revolutionary beginnings of our national career, exhibited among other ways in our rapidly multiplying historical associations, and in organizations like the Society of Colonial Wars, the Colonial Dames, and the Sons and Daughters of the Revolution, has directed an attention to the facts of early American history that is giving to many an American citizen an intelligent pride in his country's past and a sympathetic acquaintance with the struggles by which that past has become the present. But no day of all American memorial days is fitted to appeal more profoundly to a New Englander, especially if he be also a Congregationalist, than the day we now commemorate. He may feel a thrill of patriotic exultation which even the puerile incongruity of exploding fire-crackers cannot drive from him in the day which marks American independence; he may experience a profound sense of reverence for a noble character at the return of the holiday that designates the birth of Washington; he may gratefully recall the sacrifice of thousands of the bravest of young American manhood as he strews the flowers of Decoration Day; but there is for him a day even sacredder because more full of meaning, a day which made the full significance of these other seasons of memorial possible.

They each mark some episode in the erection of the structure of national life. Forefathers' Day brings to mind the laying of the most important national foundation stone. It stands

* An address before the Connecticut Congregational Club, December 18, 1894.

commemorative not of development alone, but of beginning, — when, as an honored father of our Connecticut churches has expressed it :

“Laws, freedom, truth, and faith in God,
Came with those exiles o’er the waves.”

That other vessels beside the Mayflower brought freightage of vast moment for our national growth the New Englander will readily admit. He would deny to the Pennsylvania Quakers, the Virginia Cavaliers, the South Carolina Huguenots, the Spaniards, or the Dutchmen none of their claims to remembrance. But he feels confident that no landing had such value for that which is most distinctive in American religious and political life as that of the Pilgrims on the rock at Plymouth two hundred and seventy-four years ago.

On such an occasion as the present I may presume that the general features of those exiles' story are familiar to us all, and I shall not attempt, therefore, to recount the beginnings of their enterprise in England, their laborious sojourn in Holland, their voyage across the Atlantic, or the discouragements, struggles, and achievements of the early years at Plymouth. Those sufferings were undergone, as we all know, in order that the Pilgrims might freely carry out what they believed to be the prescriptions of the Divine Word as to constitution, officering, administration, and worship of the church. For the sake of those beliefs they were exiles. The street of rude one-story huts struggling up the stump covered slope, which were erected during that first winter at Plymouth, and yet more the cannon-topped block house on the hill above that served at once as a place of worship and a fort against Indian attack, were witnesses in their poverty to a devotion to ideals of Christian worship and organization which could endure the loss of home and country that it might more fully do the will of God. And as the Pilgrims were but the leaders in the application of these ideals to polity and worship, marking out the way in which all New England was to follow, I shall venture to broaden our glance on this occasion, and to ask you to consider with me not merely the type of divine service presented in the Plymouth meeting-house, but the Congregational conception of public worship in general. The service of the house of God was indeed but one feature of the ordering of the church in which the Pilgrim and the New

England Puritan sought reform. Their attempt to bring the church into conformity with what they believed to be the divine model reached all its aspects of organization and government. But for our present consideration brevity of time dictates a limitation of our theme, and we will, therefore, pass by the Pilgrim conception of the nature and officers of the church, to examine the Congregational idea of worship.

The dawn of the Reformation saw Christendom bound with an elaborate and ancient ritual. Its beginnings dated back to the second century after Christ; it had taken on its completed form in the Latin church by the year 600. In city and country, in stately cathedral or village chapel alike, this prescribed liturgy, in a language unknown to the mass of the people, appealing thus to the eye rather than to the understanding, expressed the worship of the church. The central element of that service was the eucharistic sacrifice, believed to be of avail for the living and the dead. The law required indeed, at least in England, that the main principles of the faith, the Ten Commandments, the sacraments, together with the principal virtues and sins, should be the theme of an explanatory discourse, by the parish priest or, if he were unable, by some one who should undertake the duty for him, on at least four occasions annually; but such preaching was of the meagerest. In most parishes there was none. The unintelligible language of the service, its genuflexions and crossings, its candles and crucifixes, pictures and vestments, its veneration of saints and angels, its elaborate and repetitious symbolism, all tended to lay popular emphasis on the accessories and circumstances of public worship, rather than on the truths which these ceremonies were intended to illustrate. The service had come to seem a work of value in itself instead of an aid to direct communion of the individual soul with God.

The Protestant reformers of all types rejected this system. They all demanded a simplification and purification of the service of the house of God, and the use of the speech of the people. On the continent the Lutherans and the Calvinists alike changed the emphasis of public worship in consequence of their abandonment of the sacrificial doctrine of the mass, and their assertion of the sole authority of the Scriptures, making the central element in the service the exposition of the Word of

God in the sermon. In England the alteration was far less complete and the sermon gained no such conspicuous place as on the continent, but even here preaching was given a new impulse through the books of Homilies in English put forth for the use of the ministers of the Establishment in the reign of Edward VI. and again soon after the accession of Elizabeth. The invocation of saints, the veneration of relics, and the greater part of the elaborate Roman dress and ceremonial of worship were everywhere abandoned by Protestants.

But while the reformers everywhere strove to make the public services of the church more intelligible and less superstitious, they divided into two schools as to the principle which should govern the conduct of worship. Luther and his followers in Germany held that everything was permissible in the services of the house of God except what was forbidden by the Bible. Hence he retained the candles and crucifixes, and to some extent the pictures and festivals of the Roman period. In the Anglican communion a similar view predominated, though less of Roman ceremonies and images, and more of the written liturgy of the ancient service was preserved than in the Lutheran church.

In opposition to this theory of the Lutherans and Anglicans, the Reformed or Calvinistic churches, which traced their beginnings to the work of Zwingli and Calvin in Switzerland, held that nothing should be practiced in public worship but what was expressly sanctioned by the Word of God. Zwingli therefore cleared the churches of images and pictures, and even of organs and bells; and while Calvin did not go quite so far as the Zürich reformer, he shared essentially the same opinions. Hence the Calvinistic churches came to represent everywhere, a simple, severe, non-sensuous type of service; and the great Puritan party in England, which learned so much from Calvin, adopted this view also and strove to make the Establishment of which they were members conform to it. Our Congregational ancestors, who constituted in part a type of reformers more advanced than the Puritans, and in part were drawn from the more radically reformatory wing of Puritanism, carried the Calvinistic views of worship to a more positive rejection of all not authorized by the Bible than did Puritanism in general.

In this spirit the London Congregational church declared in

its Confession issued in 1596 from Amsterdam, where most of its exiled members had found refuge :

"The rule of this knowvledge faith & obedience, concerning the vvorship & service of God & all other christiā dutyes, is not the opinions, devises, lavves, or constitutions of mē, but the vvritten vvord of the ever-lyving God."

And the Westminster Assembly in 1646 expressed the ripe conviction of Puritanism that :

"The acceptable way of worshipping the true God is instituted by himself, and so limited to his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations or any other way not prescribed in the Holy Scripture."

The same Puritan Confession defined the main elements of this God-appointed service as follows :

"Prayer with thanksgiving, being one special part of religious worship, is by God required of all men. . . . The reading of the Scriptures with godly fear; the sound preaching; and conscionable hearing of the Word, in obedience unto God with understanding, faith, and reverence; singing of psalms with grace in the heart; as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God; besides religious oaths, vows, solemn fastings and thanksgivings."

We have here presented, in addition to the sacraments and the special religious observances of oaths, vows, fasts, and thanksgivings, the four main elements of public worship recognized by the Puritans of England and our American Congregational ancestors alike as its divinely appointed characteristics; *viz.*, communion with God in prayer; the reverent ascertainment of his will by the reading of the Scriptures; the unfolding, application, and enforcement of that revelation upon the heart and conscience by preaching; and the united ascription of thanksgiving to God by his praise in song. We will consider each of these four elements in turn in the light of the beliefs and practices of the founders of New England.

I. *Prayer.* The universal characteristic of this element in early Congregational worship is that it is free, spontaneous, and unbound by written forms. The Reformation found all public prayer a matter of absolute prescription; and the leading reformers, much as they altered the emphasis and character of

united worship, did not object to the use of a formal liturgy. Luther issued an order for the communion service in Latin in 1523, and in German in 1526; and, as was the natural consequence of his position that all things not distinctly forbidden by the Bible were permissible in the service of God, he retained much of the ancient ceremonial. The whole Lutheran service had a liturgical character, and in Germany it is still partially one of prescribed petitions; though Luther and his followers regarded the exact form of the service of so little moment as compared with its spirit, that no uniform system was ever adopted by the Lutheran churches as a whole, and the great freedom exercised in the arrangement of worship by the various German provinces and cities has resulted in much variety and liberty in the services of Lutheranism.

The Swiss reformers, Zwingli and Calvin, though naturally preserving far less of the Roman ceremonies than Luther, prepared liturgical formulæ for public worship. That brought into use at Geneva by Calvin in 1542 was largely formative in the ordering of the worship of the Calvinistic churches throughout Europe. To it apparently is due the introduction of the three prayers,—the invocation and the longer supplications before and after the sermon,—with which we are familiar. But the most interesting feature of this service of Calvin is that the form of the petition before the discourse was left to the discretion of the minister, a brief written formula being provided for the opening of the worship, and a much longer one, ending with the Lord's Prayer, following the sermon. But neither of these written prayers was absolutely obligatory; and hence the Calvinistic services had a free character from the first. The liturgy of prayer was in general, but optional use.

This Genevan form of service was substantially adopted by the French Huguenots and the Dutch; and Calvin's example induced John Knox to prepare a very similar outline of worship in 1556, which was soon accepted in Scotland. Like that of Calvin, Knox's service provided for one unfettered and two written petitions, but the optional character of the latter was even more clearly marked. It is evident, therefore, that while the Calvinistic reformers thought a fixed form of prayer useful, they also believed that freedom should be allowed in every service for the minister to voice the thanksgivings and necessities

of the congregation in words suited to the peculiar exigencies of the hour.

Strongly contrasted to the freedom of the continental and Scotch Calvinistic churches was the strict prescription of the Church of England. By the Act of Uniformity of 1559 the worship of the land was conformed to the revived second Prayer Book of Edward VI. All prayer was now cast in a fixed form as completely as it had been under the Catholic government of Mary, though of course with the great amendment of the substitution of a living for a dead language and the exclusion of the most characteristic features of Romanism. Freedom in public prayer there was none. But freedom was desired by a considerable section of the more earnest Protestants of England, especially those who had fled to Switzerland during the Marian persecutions, and there came under the impress of Calvinistic institutions. On these Puritans, and even more on the Separatists who were yet more radical in their views of reform, the strict imposition of the ceremonies and the liturgy pressed with galling force; and a similar irritation was produced in Scotland when the Stuarts tried to enforce the English liturgy in that northern kingdom. Public sentiment in advanced Protestant circles in the British islands rapidly abandoned the position of tolerance regarding prescribed prayers characteristic as well of the Calvinistic churches of Switzerland, France, and Holland, as of the Lutherans of Germany. Under the strenuous maintenance of uniformity by Elizabeth and the Stuarts, the Separatists and the Puritans were led to ask the further question, whether any form of obligatory petition, save possibly the Lord's prayer, was permitted by the Word of God. Doubtless this hostility to a liturgy of any sort would never have become as pronounced in England and Scotland as it actually became had it not been for the rigid imposition of the English ritual.

The early English Congregationalists, smarting under the burden of a forced uniformity, expressed themselves from the first most positively against the imposed liturgy. The London-Amsterdam church, in its Confession of 1596, declared one of the crying sins of the members of the Establishment to be :

"their high transgression dayly in their vaine will-worship of God, by reading over a few prescribed prayers and collects, which they haue translated

verbatim out of the Mass-book, and which are yet taynted with manie popish hereticall errors and superstitions, instead of the true spirituall invocation vpon the name of the Lord."

And the same church in the statement of divergencies from the Church of England which it presented through its ministers, Johnson and Ainsworth, to King James in 1603, affirmed :

"that the Lord be worshipped and called vpon in spirit and truth, according to that forme of praier given by the Lord Iesus, Math. 6. and after the Leitourgie of his owne Testament, not by any other framed and imposed by men, much lesse by one translated from the Popish leitourgie, as the Book of common praier."

John Robinson, the sweet-spirited and far-sighted pastor of the Pilgrim flock in Leyden, took the same ground regarding the use of prescribed, or as the controversialists on both sides styled it, "stinted" prayer. He asserted that before its use was justified his opponents ought :

"to prove that your divine Service-book framed by man, and by man imposed to be vsed, without addition or alteration, as the solemn worship of your Church, is that true, and spirituall manner of worshiping God, which he hath appointed: and with which he will be worshiped in spirit and truth."

Robinson's parishioner, Gov. William Bradford of Plymouth, expressed the Pilgrim feeling in less respectful language, in speaking of the Marian exiles at Frankfort :

"Amongst whom . . . begane y^t bitter warr of contention & persecutiō aboute y^e ceremonies, & service-booke, and other popish and antichristian stufte, the plague of England to this day."

This intensity of feeling was at first much more marked among the Separatists than among the Puritans, but the opposition of the Anglican party drove the Puritan founders of Massachusetts and of Connecticut into a very similar attitude. In 1636 or 1637 a number of Puritan ministers in England sent nine questions for answer to their brethren in the colonies across the Atlantic, to which reply was given by John Davenport of New Haven. Two of these queries concerned the use of prescribed prayers, and though Davenport speaks guardedly, as writing to those for whom he had a real affection who still used an appointed service, as he himself must have done while vicar

of a London parish, he declares of the New England churches that :

"We find no necessitie of a stinted Liturgie to be used amongst us, by virtue of any Divine precept; and . . . we stand fast in that Liberty wherewith Christ has made us free, in this as well as in any other thing "

John Cotton, the distinguished teacher of the Boston church, who had been vicar at the English Boston for twenty years, argued in a tract of 1642, that :

"We should not worship God in an Image, devised by man, and such are all set formes of prayer."

And further, as to these stinted petitions, that :

"We know not how to excuse them from sinne, against the true meaning of the second Commandment."

Probably this statement, in which most of Cotton's New England contemporaries would have coincided, marks the height of Congregational opposition to the prescribed liturgy of the Establishment.

Just about the time that this work of Cotton was passing through the press the great civil war was opening in England and the Puritan party was coming into the ascendant. On June 12, 1643, Parliament called the Westminster Assembly, and one of the early labors of that convention of divines was to prepare a "Directory for the Publike Worship of God," chiefly the work of a committee of five English members of the Assembly acting jointly with the Scotch Commissioners who had been sent to Westminster. This famous order of service was substituted by Parliament for the Prayer Book by an ordinance of January 3, 1645, and was approved by the Scotch General Assembly just a month later, thus becoming one of the authoritative standards of Presbyterianism. In the Directory elaborate outlines of subjects for public petition are given, but no stinted prayer is commended except that given by our Lord. Thus the rigid imposition of the Anglican liturgy had driven the Puritans of England and the Presbyterians of Scotland into opposition even to the limited formulæ of Calvin and Knox, and to the position which New England had already attained.

But in early New England so great was the dislike to anything that savored of the bondage of the Church of England

that even the Lord's Prayer, which the Westminster Directory had commended for public worship, was seldom employed. In 1699 a new and somewhat innovating church, — that of Brattle Street, — was formed at Boston, and one of its departures from the customary order of worship was the use of the Lord's Prayer. Increase Mather, who opposed the Brattle Street novelties in his vigorous pamphlet of 1700 entitled "The Order of the Gospel," asserted that this divine petition was given as "a Platform or Directory for Prayer, and not as a Form which we may not vary from"; and though he proves that even the strictest Congregationalists did not forbid its liturgical use, he tells a story regarding Rev. Jeremiah Burroughes, a Congregational member of the Westminster Assembly, which shows, as much by Mather's comment as by the story itself, how infrequent that use was:

"Burroughs . . . once when he preached his Expository Lectures was prevented from coming to the Assembly exactly at the Hour appointed. If he should at that time have enlarged in Prayer as he usually did, the Auditors would have been detained longer than they expected. Nor was he willing to begin his Exposition without any Prayer at all, he therefore began it with only Praying in the words of the Lord's Prayer. This report I believe; for my most Dear and Honoured Friend Dr. William Bates . . . assured me that he was then present and an Ear Witness of what I have now related."

The New England view was well set forth by Increase Mather's son, Cotton, in his *Ratio Disciplinae* of 1726, a century after the Pilgrims had planted the first of American Congregational churches on these shores:

"They have no Liturgy composed for them; and much less have they any imposed on them. The Pastors reckon, that the Representation of their Peoples Condition in Prayers, with fit Expressions of their own chusing, is a necessary Gift and Work of the Evangelical Ministry. They seek the Gift; They do the work. . . . The churches count it good Sense and very Reasonable, That the Ministers . . . should enjoy the Liberty, which was confessedly left us by our Saviour, and His Apostles; who never provided any Prayer Book but the Bible for us."

Nor was this a disuse of the liturgy of the Church of England that was in any way forced on the people of New England. On the contrary, the Prayer Book with which so many of the early Congregational ministry were familiar through their own employment of it in English pulpits, seems

absolutely to have dropped out of mind. I do not recall a line in early New England pamphlets, as far as I have examined them, in which the language betrays any turn of expression borrowed from that manual of devotion. Such a blotting out of the ancestral liturgy implies a deep-rooted and far-reaching aversion to it. So thoroughly did New England turn away from all prescribed forms of petition that the unfettered prayer has remained to this day one of the most characteristic features of the services of the Congregational churches, in spite of a great diminution in the intensity of their feeling of opposition to written forms, due in large measure to the conviction that those forms can never again be violently imposed upon them.

The New England fathers have often been blamed for what some have been pleased to call their narrowness in this matter. They have often been spoken of as if they were peculiarly blind to the beauty of a liturgy, the dignity of many of whose petitions is undeniable. It would probably have been better could the circumstances of the great struggle in which they were engaged have permitted them to exercise the toleration of Calvin or Knox, and to allow the optional use of a few forms. Any church of the Congregational order that so chooses is unhindered at the present day. But, after all, with what a liberty they made us free! If they saw not the beauty of the prescribed worship of the Anglican communion, it was because their eyes were filled with the splendor of another book whose author they believed to be God himself. In that book they read no limitations of access to him in prayer or praise. They saw themselves bound by a ritual of exact prescription. They sought the liberty of the Gospel. They believed in an enrichment of the service, and they beheld it in release from the bondage of obligatory form into direct and natural approach unto the throne of God. This liberty of simple and unfettered public petition they rejoiced in; it was worth the rough voyage across the Atlantic and the rude privations of the half-subdued wilderness. Possibly, in gaining this spiritual freedom they rejected here and there an ornament which they might have retained without the loss of the blessings which that freedom brought. No modern Congregationalist would hold, with Cotton, that a stinted prayer is a breach of the second commandment; and many would admit the usefulness of the introduction

of liturgical forms into the minor parts of the service. But the freedom which enables a modern Congregationalist to seek, if he chooses, the advantages alike of the fixed form which the Pilgrims and Puritans rejected and of the unfettered petition which they prized, is a freedom which the fathers won for him at a great price when they came forth from a land where all public prayer was bound in fetters of minute prescription.

II. *The Reading of God's Word.* This feature of divine worship in the Congregational churches is characterized by entire freedom in the selection by the minister of passages to be read. The reading of God's Word has been a part of the public service of the Christian Church from the time of the Apostles. It was characteristic of the Jewish Church ; and it has never been lost in any age since. But the use of languages which ceased to be comprehended by the people in the Greek, Latin, and Armenian Churches, caused this originally instructive act to become largely an uninfluential form ; while the prominence given to the sacraments rendered the reading of the Scriptures a comparatively subordinate part of worship. The supreme authority ascribed by the reformers to the Bible and its use in the vernacular, gave to this element in the service a new significance and made it of real value in popular instruction. But in regard to the portions and amount of Scripture assigned for public reading much variety of usage obtained among the reformers. Luther took the usual Roman selections, with slight modification, for the appointed Scripture readings for Sundays and holidays ; but in the minor services which he provided for week-days a much larger range of choice was employed. In Geneva Calvin assigned the appropriate selections for the great festival weeks of Easter, Pentecost, and Christmas, and during the rest of the year caused a series of excerpted chapters from the Old and New Testaments, together with the entire body of the Epistles, to be read, — the whole constituting a summary of Bible history and Apostolic teaching. The Anglican communion gave the Scriptures even larger place, for while the old lessons were retained for Sunday and festival use, provision was made whereby, when services were held twice daily, almost the entire Bible together with the Apocrypha should be read through annually ; while the New Testa-

ment should be read at least twice during the year, and the entire Psalter gone over monthly.

But in England the strict prescription of certain portions of Holy Writ for each day of the year, and the use of the Apocrypha, aroused much the same opposition from the Separatists, and at length from the Puritans, that the rigid enforcement of uniformity in prayer enkindled. It was felt, moreover, by many of these more radical reformers, that as the prime object of the reading of the Bible is spiritual instruction, a system which provided simply for a perusal of Scripture which, from the extent of the selections must necessarily be rapid, could not be the best system; and that explanation of the passage read would aid its divinely intended use.

In this spirit, in 1603, the exiled Congregational church in Amsterdam urged King James:

"That no Apocrypha writings, but only the Canonick scriptures be used in the Church."

Cotton, in describing of the usages of New England before 1644, says:

"After prayer, either the Pastor or Teacher, readeth a Chapter in the Bible, and expoundeth it, giving the sense, to cause the people to understand the reading, according to Neh. 8. 8."

And Increase Mather testified, in 1700, that:

"Publick Readings of the Scriptures unless with some Exposition thereon was not practised in the Churches of New England by those Eminent Servants of Christ, who first planted Churches in this Wilderness."

Mather gives the reason to be not any doubt as to the abstract lawfulness of uncommenting reading, but that:

"It cannot be proved that that which some call Dumb Reading, or publick Reading of the Scriptures without any Explication or Exhortation is part of the Pastoral Office. . . . The Reading of one Chapter with brief Explication, will Edify the Congregation more than the bare Reading of Twenty Chapters will do."

At the same time early New England usage rejected fixed lessons, allowing the minister full freedom to choose what passage he would bring to the attention of the congregation. This rejection of prescribed sections for daily reading implied no want of reverence for the Word of God. On the contrary, no

body of Christians ever regarded the Scriptures with greater veneration. An illustration of this sentiment is to be found in the rising of the congregation at New Haven when the text was announced. It was God that spoke,—they could be seated while man spoke in the sermon.

English Puritanism, as represented by the Westminster Assembly, took a position half-way between that of the Establishment and that of early Congregationalism. It rejected the Apocrypha, it left the amount of Scripture to be read to the discretion of the minister, it permitted expository comments, but recommended that these explanations be reserved “until the whole chapter or psalm be ended,” and then be brief. But the Directory also commended “that all the canonical books be read over in order,” as well as that there should be “more frequent reading of such scriptures as he that readeth shall think best for the edification of his hearers.”

The prominence given to expository reading in early New England led to a curious course of development regarding the public reading of God’s Word. New England churches, at the beginning, had prevailingly two pastoral officers,—a “pastor,” whose “special work,” as defined by the Cambridge Platform, was “to attend to exhortation,” and a “teacher,” “to attend to Doctrine.” It was a distinction which was not very sharply drawn in practice; and, as one of our quotations from Cotton shows, either pastor or teacher was deemed a proper expounder of the divine oracles. But the teacher’s office, so far as it was discriminated from that of pastor, was one which naturally drew to itself the expository reading of Scripture. So it came about that after the general disappearance of the office of teacher with the coming of the second generation of New England, the public reading of the Bible fell largely into disuse. It was, however, never universally omitted. In 1699 the innovating Brattle Street Church in Boston made the uncommenting reading of a portion of God’s Word a feature of its public worship, and during the first quarter of the eighteenth century the practice of unexplanatory perusal, which the fathers had discouraged, rapidly spread and revived the public reading of the Bible where it had fallen into neglect. In 1726 Cotton Mather was able to say :

"In many churches, the Reading of Chapters in Course is one of the Publick Exercises ; nor is any Offence taken in others at them for doing so. . . . The Practice obtains more and more ; the most of the Pastors appear disposed for it. To put the Term of dumb Reading, on the Reading of the Scriptures without an Expository Operation of the Reader upon it, is esteemed improper and indecent."

Though thus largely approved, it was many years before public Bible reading was everywhere employed. At Newburyport, Mass., it was adopted by the church in 1750, at West Newbury in 1769 ; it was recommended by the General Association of Connecticut in 1765, and by the Litchfield South Consociation as late as 1810. The returning custom took almost universally the uncommenting form ; but probably most of us here present have heard the Scriptures read from New England pulpits in occasional instances in the expository manner once generally characteristic of our churches.

Here again, as in the matter of public prayer, our fathers sought freedom through a return to what they deemed the Biblical principles of worship. They found the Word of God parcelled out into fixed readings for each several day. They believed that the primary purpose of that divine record was spiritual instruction. And they therefore broke with a system which seemed to them to hold a real danger of making public reading a perfunctory act devoid of true spiritual impression.

III. *The Sermon.* Closely connected with the public reading of divine truth is its public interpretation and enforcement in the sermon,—an element in the service which Congregationalism, like Lutheranism and Continental and Scotch Calvinism, has always made central. It was a natural consequence of the exalted position given to the Scriptures by the Reformation that in all the Reformation churches the sermon came to have the importance which in Roman and Greek worship was given to the sacraments. Here there was less of individual peculiarity than anywhere else in the public worship of New England. Our churches stood on the common basis of the Reformation. They believed that the sermon should be an earnest, scholarly exposition of some passage of Holy Writ, designed to produce belief and action in the hearers, and composed in the preacher's own thought and language. But

though our Congregational fathers thus agreed with the reformers generally, they had their struggle on this point, as on others, with the Anglican Establishment. Alone of all the Reformation churches, that of England failed to give the sermon chief place in worship. It did, indeed, lay more stress on preaching than the previous Romanism had done. But in England the vast majority of the old Catholic clergy were swept bodily into the new Establishment, while that Establishment was purposely rendered as little offensive to them as possible in its worship. The reformer's conception of the sermon demanded an educated, spiritually-minded ministry. Such, with a few notable exceptions, the great mass of the clergy of England was not. They were largely incapable of preaching an original discourse throughout Elizabeth's reign; they were largely without desire to do so. The government did something to better this state of affairs, issuing volumes of homilies to be read in public; but it took no really efficient steps to secure a preaching ministry. There were many among the more strenuous reformers in England who soon came to feel, as Cotton did, that there was no warrant "out of a book of Homylies to read the publique Sermons of the Ministers of the Church"; and that :

"If wee prescribe to one another set-formes of prayer, why not set formes of Homilies? and then neither the Apostles, nor their successors needed to have left off their imployment in ministring to Tables, to attend the ministry of the Word and prayer, for both are prepared to their hands, by the prescription of others."

The Puritans of England came more and more to consider as one of the requisites of the religious revival which they sought a godly, preaching ministry. To this end in many towns, under the later years of Elizabeth and the reign of James I., the Puritans established "lectureships"; in which a pecuniary provision was made for competent preaching where the incumbent of the parish was unable or unwilling. Such lectureships were filled by several of those who became the ministerial founders of New England, like Thomas Hooker; but after the contest between the Puritan and the Anglican parties became fierce the Anglicans bent their energies to suppress the system. In 1622 the Archbishop of Canterbury,

Abbot, by the direction of the King, forbade any preacher, less in rank than a dean, to discuss before a general audience the doctrines of predestination and grace,—then the burning questions of theologic controversy. Soon after coming into power, Charles I., persuaded thereto by Laud, ordered that afternoon sermons,—the favorite time of the lectureship discourses,—should be reduced to question and answer, and preceded in all instances by the appointed ritual.

So it came about that one of the chief fruits of their new-found freedom our fathers discovered in the unfettered sermon. Early New England rejoiced in the preaching of the Word of God. The two services ordinarily held on the Sabbath had each a sermon of not far from an hour in length as its chief feature, while the mid-week lecture in all the larger towns was the occasion of another discourse. The preaching of the seventeenth century in New England was careful, studied, and frequently exceedingly spirited. Its delivery was almost wholly memoriter or from brief notes. By the close of the first century after the settlement of Plymouth, the fully-written sermon had become the prevailing type. But whether wholly committed to paper or not, the unrestrained discourse on whatever Christian theme the minister thinks will profit his hearers has always been the leading element in the worship of our churches.

IV. *Singing.* In congregational singing we have the provision of the reformers for a vocal participation of the people as a whole in the public worship of God. Zwingli made room for slight responses in his liturgy; but in general the reformation forms of worship, with the exception of the Anglican, gave voice to the congregation only in song. The mediæval church had made much of music, at least in cathedrals and in the worship of large towns. But the hymns being in the Latin tongue, they could not be participated in by the ordinary worshiper; and hence the singing of the Roman church was carried on chiefly by the clergy. The Reformation rescued this element of worship and made it truly popular.

But here the diverse tendencies of the two schools of continental reformers, which we have so often noticed, led to dissimilar results in the Lutheran and Calvinistic churches. Luther, essentially conservative and believing all things to be

permitted in worship which were not forbidden by God's Word, retained the organ and the choir, and gave an immense impulse to Christian song by his own original hymns and his translations from the Latin. The Lutheran became at once preëminently a hymn-loving and a hymn-producing church. The Swiss reformers, on the other hand, believing that only what the Bible commanded or illustrated should be given a place in divine worship, banished the organ for a time, and confined song almost exclusively to the words of Scripture. The participation of the congregation in this element of service was as much encouraged, however, as among the Lutherans. This feeling possessed our Separatist and Puritan ancestry in even greater intensity; and early provision was made for the vocal necessities of our churches. The version of the Psalms issued by Sternhold and Hopkins, between 1548 and 1562, sufficed for the English Church immediately after the Reformation, and was brought by the Puritans to New England; but the exiled Congregational church in Amsterdam provided itself with a new, and designedly more faithful metrical rendering of the original, from the pen of its able Hebrew scholar, Henry Ainsworth, in 1612. This translation, furnished with a few tunes, was the book which the Plymouth Pilgrims took with them to America; but it had a much wider use than that of the restricted Amsterdam, Leyden, and Plymouth communities. Successive editions were called for; the latest being put forth at Edinburgh in 1846, more than two centuries and a quarter after its original publication. The Puritan emigrants to Massachusetts, however, felt, as Cotton declared, with especial reference to the work of Sternhold and Hopkins, that :

"the former translation of the Psalmes, doth in many things vary from the originall, and many times paraphraseth rather then translateth";

and therefore they soon "endeavoured a new translation" through the pens of a number of the ministers, notably Thomas Welde, John Eliot, and Richard Mather. The result was the production, at Cambridge in 1640, of the Bay Psalm Book, the first book printed in New England, though not absolutely the first issue of the New England press. Whatever its merits as a faithful rendering of the original,—and this was the prime purpose of its authors and compilers,—it was not

very melodious verse. The twenty-third psalm may serve as an illustration :

“The Lord to mee a shepherd is,
want therefore shall not I.
He in the folds of tender grasse
doth cause me downe to lie ;
To waters calme mee gently leads.
Restore my soule doth hee ;
he doth in paths of righteousness
for his names sake leade mee.”

This translation, which became popular not only in New England but in Scotland and the mother country and continued in general use for more than a century, had an unintended effect on the history of New England singing. Unlike the versions of Sternhold and Hopkins or of Ainsworth, it was printed, till 1690 at least, without musical notes. The tunes became, therefore, a matter of memory, and partly to aid the singing, partly because all the congregation did not possess books, the contemporary English custom of lining out the psalm became widely prevalent on this side of the Atlantic, while the tunes were reduced to a few and those few became almost hopelessly corrupt. A reform came, however, about 1714, when Rev. John Tufts, of West Newbury, Mass., set forth a pamphlet in favor of singing by note, containing twenty-eight tunes. So timely was this little work that no less than eleven editions were called for. But though the reform ultimately conquered New England and banished the lining out of the psalm and memoriter singing, it was hotly contested, and nowhere more than in the region where we dwell, since it was deemed by some a dishonor to the founders and a possible lowering of the bars for the introduction of a liturgy. It was not till 1733 that the better method was adopted by the First Church of Hartford ; but by 1726, so decided had the improvement become in the vicinity of Boston, that Cotton Mather was able to say that New England singing :
“has been commended by Strangers as generally not worse than what is in many other parts of the World. . . . And more than a Score of Tunes are heard Regularly Sung in their Assemblies.”

Our New England fathers confined public song to the words of the Bible, translated into English metre. As Cotton expressed their position in his reply to Ball :

"We see as little warrant for singing Apocrypha Psalmes in the Church, as for praying prescript Lyturgies of men in the Church : and for both together, as little warrant as for reading Apocrypha Scriptures in the Church."

And he further defined the early New England position in his "Singing of Psalmes a Gospel-Ordinance," of 1647, as :

"that not onely the Psalmes of David, but any other spirituall Songs recorded in Scripture, may lawfully be sung in Christian Churches. . . . Wee grant also, that any private Christian, who hath a gift to frame a spirituall Song, may both frame it, and sing it privately, for his own private comfort. . . . Nor doe we forbid the private use of an Instrument of Musick therewithall; So that attention to the instrument, doe not divert the heart from the matter of the Song."

Seventy-nine years later Cotton Mather testified that it was still true that :

"the Churches of New-England admit not into their Publick Services, any other than the Psalms, Hymns and Spiritual Songs, of the Old and New Testament. . . . The private Companies & Families of the faithful among them, indeed have sometimes employed what Versified Portions of Scripture and other devout Hymns they find for their Edification. But when they Bless God in their Congregations, they keep to . . . those in our sacred Psalter, and some other Poetical Paragraphs, of the sacred Scriptures Versified."

But, even before Mather wrote, the force was at work which was to break down this limitation and introduce the uninspired hymn into New England services. That greatest of English religious poets, and most distinguished of eighteenth century English Congregationalists, Isaac Watts, published his "Hymns and Spiritual Songs" at London in 1707, and followed this work by his even more remarkable "Psalms of David Imitated in the Language of the New Testament," in 1719. The result was ultimately a revolution in Anglo-Saxon psalmody; the excellence of Watts's work broke down prejudice and opposition. In 1741 the first edition of his Psalms to appear on this side of the Atlantic,—the thirteenth since 1719,—was put forth at Boston; and the same year an edition of the Hymns was printed by Benjamin Franklin at Philadelphia. By 1742 his Psalms were in use at Goshen, Conn., as is evidenced by the fact that the innovation aroused such opposition as to call for the interference of the Hartford North Association. They gradually won their way; and between 1750 and the close of

the Revolutionary war generally displaced the old Bay Psalm Book. At Boston they were adopted by the New Brick Church in 1751, though the Old South held out till 1786. At Hartford they were adopted by the First Church for partial use in 1756. During this transition period a few churches accepted the version of the Psalms which Tate and Brady had first put forth at London in 1695 and 1696.

The employment of Watts's Psalms turned favorable attention in New England to his hymns. To the revised edition of the Bay Psalm Book which Rev. Thomas Prince prepared in 1758 for the use of the Old South Church of Boston, forty-nine hymns were appended, which, as the caption stated, "are not Versions of the Scriptures, but Pious Songs derived from them. By Dr. Watts & others." This selection included such noble lyrics as "My dear Redeemer, and my Lord, I read my Duty in thy Word," "When I survey the wond'rous Cross," "Stand up my Soul, shake off thy fears," and "Why do we mourn departing Friends." It was but one token of the introduction of the uninspired hymn into general use, another illustration of which is to be seen in the vote of the Boston First Church on August 9, 1761, that such of Dr. Watts's hymns should be used as the pastors should think proper. The door had been opened for the incoming of this most fruitful aid to public worship.

It would be desirable to trace, if it is possible, the introduction of the choir and of instrumental music into our churches. Early New England singing was congregational; and though, as the quotation from Cotton shows, the private employment of instrumental help was not discountenanced, its public use was long believed to be forbidden by such passages as Amos v: 23. Doubtless the choir in New England had its origin in the voluntary associations organized with the introduction of Tuft's reform of singing by note early in the eighteenth century,—associations designed to practice the new method. But the choir did not become general till about the time of the Revolutionary war. Musical instruments came even more slowly into favor. The most innovating church of the first quarter of the eighteenth century was that of Brattle Street, Boston, yet that church rejected the bequest of an organ from its most prominent founder and most respected worshiper, Thomas Brattle, in 1713. The first organ built in America is said to have been

made at Boston in 1745 ; but it was apparently designed for private use. In October, 1769, a convention of singing-masters organized to promote psalmody in Connecticut was held in the South Meeting-House of Hartford, and in addition to listening to a sermon, tried "several new pieces of music with instruments,"—probably with the flute and bass-viol. By 1773 the South Church of Hartford possessed a capable trained choir. Soon Hartford and many other places had ambitious choral societies. But the introduction of the organ into the First Meeting-House did not take place till 1822. The Old South Church, Boston, had procured such an instrument only two years previously.

We have thus passed in rapid review the four main elements of Congregational worship. It has been evident, I think, that a two-fold tendency characterized the early New England conceptions of public services,—a two-fold tendency that flowed forth, however, from the single principle that governed all the Calvinistic churches,—that the Bible should be the test of the service of God. Our fathers strove, on the one hand, to exemplify everything in the worship of the Lord's house which they believed the Scriptures to require. On the other hand, they rejected as without authority all that was merely the prescription of man. They sought freedom ; but it was a freedom to conform to divine law. They broke the fetters in which public worship was bound ; but they were fetters of man's devising. Congregationalism has never lost sight of this principle. If its history has been one of increasing richness, variety, and freedom in the worship of God, it has been because the breadth of the Scriptural injunctions has been increasingly recognized, and because men have seen that the Bible lays down general principles rather than hard-and-fast prescriptions. No true Congregationalist can fail to value the freedom in worship which cost the fathers so much to attain, nor can he greatly sympathize with any siren-song which, under pretence of increased aesthetic beauty, would bind public worship in the fetters which the fathers broke. The rigid simplicity of their service is not a necessity ; but their rejection of all limitation that is simply the work of man is a principle to be had in perpetual honor.

WILLISTON WALKER.

THE EARLIEST HEBREW LITERATURE.

The book of Genesis contains a number of passages which are distinguished from the body of the narrative by parallelism of clauses, by assonance of words, by strophæic structure, by rhythm, and by peculiar diction. These are the characteristics of Hebrew verse, and, therefore, these passages are to be regarded as poetry in the fullest sense of the word. They are as follows: The Sword-song of Lamech (Gen. 4: 23-24); the Oracle of Noah (Gen. 9: 25-27); the Blessing of Melchizedek (Gen. 14: 19); the Blessing of Laban (Gen. 24: 60); the Oracle to Rebekah (Gen. 25: 23); Isaac's Blessing of Jacob (Gen. 27: 27-29); Isaac's Blessing of Esau (Gen. 27: 39-40); and, longest and most important of all, the Last Words of Jacob (Gen. 49: 2-27).

The poems differ from all the rest of the narrative of the book of Genesis in being recorded, not merely as the substance of what the Patriarchs thought and said, but as their own authentic words. If this claim be true, we have in these fragments a most precious relic of early Hebrew thought, a relic which is as valuable in its way for the reconstruction of primitive Hebrew history as the fragments of heathen Arabic poetry are for the reconstruction of the history of the pre-Islamic period.

In attempting to estimate the credibility of this claim it is not enough that we should study these passages by themselves and decide on internal evidence. We must have some idea of the way in which literature has ordinarily grown up before we can decide what is probable or improbable in the account of the Hebrew development. I must, therefore, first offer some remarks on the origin of literature in general.

Literature is older than letters in spite of the etymology of the name by which it is now designated in so many modern languages. Among all primitive peoples, whose development has come through the natural unfolding of inherent powers and not through influence from outside, poetry has long antedated the art of writing. Overcome by the mighty impression of the

world or of his own inner life, man from the earliest times has expressed his emotion in the rhythmical language which comes of itself when one speaks of the beautiful or the sublime. The emotions described vary, of course, according to environment and race temperament. The oldest hymns of the Rigveda Samhitâ were produced in adoring wonder at the glory and power of nature. The odes of the Homeric bards recorded the deeds of the heroes, κλέα ἀνδρῶν. The songs of the wandering Arab describe the excellences of a swift camel or steed and the experiences of war and of love. The form differs as we go from land to land and from race to race, but no race is found which lacks some form of that outcry of the soul which constitutes poetry. It is, therefore, antecedently probable that the Hebrew Patriarchs were familiar with this form of composition.

If poetry were designed solely for the time in which it is produced and perished at the moment of its birth, it would hardly be entitled to the name of literature; but this has not been the fact. Everywhere we find that the words of the poet have been treasured up by his first hearers and have been transmitted orally from generation to generation in practically their original form. A collection of poems has thus gradually arisen, and where such a body of finished works of art exists, literature exists, even though its transmission be wholly dependent upon memory. There is no difficulty, therefore, in supposing that the Hebrews gathered a similar oral literature before they acquired the art of writing.

The songs of a race are the common property of all its members: Achilles sings ballads of war in his tent and Patroclus is ready to follow him when he has finished; the common Bedawy of to-day defies a hostile clan and urges his camel forward in the same words which his forefathers once used; and yet no race has depended upon the general memory of the community for the transmission of its poetry. This was too precious and too sacred an inheritance to be left to irresponsible singers, and, therefore, in the earliest times of which we have any knowledge, the lack of writing was made good by the appointment of a class of professional reciters whose business it was to learn, to repeat, and to hand on to their successors the ever-growing body of traditional lore. The *Rishis* were a well-defined class in the primitive Aryan community, who not

only composed lyrics themselves, but also kept alive the memory of the creations of their predecessors. Homer tells of professional *ᾠδοί*, like Phemius and Demodocus, who carried their stock of songs from one little Grecian court to another. The Scalds, and Bards, and Minnesingers, and Troubadours of western Europe were similar reciters.

Most interesting, perhaps, of all these masters of song are the *Rawīs* of the Arabs. The *Rawīs* were men of extraordinary power of memory, who could learn a new poem from a single hearing, and who when they had once learned it never forgot it, who could keep in mind all the minute excellences which distinguished one poet's description of a camel from that of another poet, and who could constantly increase their store of songs without losing or confusing any of their earlier acquirements. The *Rawī's* pride was to transmit all that he had heard from his teachers with the utmost fidelity and to learn the greatest possible number of songs. In proportion as he succeeded in this task he became famous in his profession and found the public purse open. We, who depend so slavishly upon writing, can form little idea of the extent to which memory may be cultivated by those who have no such artificial aid. Hammād Arrāwiya is said to have known three thousand songs, and other *Rawīs* were but little inferior to him in their attainments. The *Rawīs* were themselves frequently poets of no mean ability, so that they were able to appreciate the beauties of the works of their predecessors. Without their labors it is certain that little of the earliest Arabic poetry would have come down to us. It is true, that the grammarians of the second and third century of Islam found many a song still current among the common Bedawīn, but the great mass of the material which they put into writing they derived from the lips of the professional narrator. (Nöldeke, *Poesie der alten Araber*, p. vi.)

The early poet, whose natural ambition was to have his songs sung far and wide in the desert (*Diwan* of the Hudailites, 95, 17), not only sought to have as many as possible of his own tribe learn his verses, but most of all invoked the aid of the *Rawī*. It is the opinion of Ahlwardt (*Acchtheit der alten arabischen Gedichte*, p. 8), that each poet had his own *Rawī*, who constantly accompanied him and devoted himself to the task of

fastening in his memory the words which fell from the lips of his inspired master. Under these conditions oral transmission reached such a pitch of perfection as to be almost comparable in its accuracy to written records. This fact again justifies us in speaking of literature as existing centuries before letters had come into use.

Now if all other primitive peoples could have their professional custodians of the national poetic tradition, why might not the ancient Hebrews have had them also? Why should not the wandering forefathers of Israel have taken the same care of their poetry as their relatives, the wandering Arabs of the desert? Why may there not have been *Rawîs* in the encampments of Abraham, Isaac, and Jacob; and why may they not have cheered the hearts of the Israelites during the weary sojourn in Egypt with their songs of the olden time? Surely, there is nothing improbable in this supposition. In fact, it would be most extraordinary and inexplicable if in this respect the Hebrews had formed an exception to the general rule. Jacob says of his son (Gen. 49: 21), "Naphtali is a hind set free, who uttereth beautiful sayings." Why may this not be a statement that Naphtali was possessed both of the free-roaming poetic talent and of the ability to repeat the beautiful songs of others? These words would be a fitting description of the Arab *Rawî*. Why may they not describe a similar Hebrew singer? Beyond this passage we have no direct evidence on the subject, but in view of the presence of the bard among peoples of the most diverse origin and environment, mere failure to mention is no proof of non-existence.

The importance of early poetic literature is greatly enhanced by the fact that it is regularly accompanied with a narrative tradition, which relates the circumstances under which the different songs were uttered, and explains their original meaning. Folk-song thus furnishes a thread on which a vast amount of history may be hung; and when writing has been invented and the historic spirit has developed in a nation, it becomes the one great means by which the picture of antiquity may be constructed. Our whole knowledge of the heathen period of Arabia is derived from the songs and accompanying stories of the *Rawîs*, and the earliest history of all other races goes back to similar sources.

From the nature of the case, songs which owed their origin to the inspiration of the moment and related to individual experiences or definite historical events must soon have become unintelligible to posterity unless some memory of the circumstances of their composition had been preserved. Accordingly, the Vedas were provided with the Brâhmanas, which explained their origin and import, and, without the aid of these comments, it would often be impossible to extract any meaning from the original words. The epos is clearly a development of the story which the traveling minstrel told to explain the meaning of his songs. The Mahâbhârata bears internal evidence of being a patchwork of originally independent episodes, and although the Râmâyana has certainly received at some time the unifying impress of a single poetic genius, it also was probably evolved in the same way. The epos is sharply distinguished from the primitive lyrics around which it has grown up by the fact that it was *said*, not sung. This points to a primitive prose origin. The poetic form which the narrative accompaniment of the early songs assumed in the great Aryan epics is to be explained, partly by the love of literary form which the songs had developed, and partly by the desire to aid the memory in retaining the story.

The Semites never carried the narrative accompaniment of their ancient poetry to the epic stage of development. The Assyrian epics, such as the story of Gilgameš and Eabani, are no exceptions to this statement, for these compositions are known to have been borrowed from the original non-Semitic inhabitants of Babylonia. The Semite clung to the prose form of his narrative tradition. This was a loss from an artistic point of view, but it was a gain from the point of view of the historian. The epic narrator was constantly exposed to the temptation to sacrifice his facts in the interest of unity or perfection of poetic form. The Arab *Rawî*, on the other hand, had no motive for changing the story with which he accompanied his *répertoire* of songs, and, therefore, his tradition has been transmitted in a far more reliable form than that of his professional brethren in India or Greece. The stories, for instance, which have come down with the so-called Epigrams and Hymns of Homer are probably nothing more than guesses based on an exegesis of the poems themselves ; while the stories which the *Rawîs* tell of the circum-

stances under which this or that poet composed a particular song, and what he meant by certain obscure expressions, are often of priceless value. Of course the *Rawî* also was exposed to the temptation of guessing the authorship and circumstances of a poem from its contents, and instances are not wanting in which it can be shown that he has done this; yet he did not often need to do it, and in the main it is conceded that his narrative accompaniment of the poetic tradition is worthy of credence. This fundamental difference between Semitic and Aryan literature should always be kept in mind, and we should not allow ourselves to be led into a hasty condemnation of the truthfulness of Semitic tradition on the basis of the analogy of Aryan tradition.

The poetry of Genesis also has come down accompanied with an oral narrative tradition, and this is apparently another evidence of the antiquity of these fragments. In every instance the poem is imbedded in the midst of a story which tells the circumstances under which the original words were uttered and explains their meaning. Without these comments most of the passages would be as obscure as the ancient Arabic poems without the tradition of the *Rawîs*. In the "Last Words of Jacob" the only verses which we fully understand are the ones which find an elucidation in the story of Jacob's life. It would seem, then, that the prose tradition of Genesis is of a like character with the prose tradition of other early races, a commentary on the store of national songs.

If this be so, it is hard to see why it should not have been kept fresh by the constant repetition of the songs, and why in its turn it should not have preserved the true memory of the origin and meaning of the poetry. Why should it not be at least as reliable as the tradition of the *Rawîs*.

Our argument thus far has been designed to remove any *a priori* objections to the genuineness of these poetic fragments in the book of Genesis. We have found that a developed literature can exist before letters, and that, therefore, it is the height of arbitrariness to assert that such poetry as we find in Genesis could not have been composed in the Patriarchal age, and could not have come down to Mosaic or post-Mosaic times even if it had been composed.

It remains now to show that there is nothing in these frag-

ments which is inconsistent with the hypothesis that they are genuine productions of Israel's earliest period. It will be impossible within the limits of this article to discuss all of the passages to which I referred at the beginning. In the case of most of them it is generally conceded that they contain no evidence of a knowledge of historic conditions subsequent to the time of the Patriarchs. I shall limit myself, therefore, to the longest and most important of the incorporated poems in Genesis, the Last Words of Jacob (Gen. xlix : 2-27).

According to the enclosing narrative this poetic oracle was uttered by the aged Jacob in the land of Egypt immediately before his death. This statement has been accepted unhesitatingly by Jews and Christians until modern times. Since the rise of the new schools of criticism, however, it has been quite generally denied that it is an authentic production of the Patriarch. The main reasons for the denial are, first, the *a priori* one which we have already considered, and second, the opinion that the oracle shows knowledge of a time subsequent to Jacob and that it displays an exactness of detail in its picture of the future which is contrary to the analogy of true prophecy.

Despite the general agreement that the Last Words reflect conditions long subsequent to Jacob, there is no unanimity among critics in regard to the period to which these conditions belong. Hasse and Scherer decide for the time of Moses ; G. Baur, Ewald, and Dillmann for the latter part of the period of the Judges ; Tuch and Meier for the time of Samuel ; Knobel for the time of David ; Reuss for the time of David or of Solomon ; and Wellhausen, Kuenen, and Stade for the time of the Syrian wars. In view of this great difference of opinion in the interpretation of the facts, it may be doubted whether the knowledge of a later time is quite so clear here after all.

At present most of the critics are found in two groups on the subject of the date of this poem. The school which was founded by Graf holds pretty generally to its origin in the time of Ahab, Elijah, and Elisha ; the more conservative school, of which the late Professor Dillmann was the leading representative, places it in the time of the Judges. We may, therefore, limit ourselves to the discussion of the arguments of these two schools.

The main reasons for the Grafian view are as follows. In

the words, "The scepter shall not depart from Judah and the ruler's staff from between his feet" (v. 10), this school sees an unequivocal allusion to the long duration of the Judean kingdom; and in the remark in regard to Ephraim (v. 23), "The archers have sorely grieved him and shot at him and persecuted him, but his bow abode in strength," they find a reference to the attacks of the Syrians, who were famous bowmen, upon the Ephraimitic kingdom.

Both of these allusions, however, are uncertain. The scepter and the ruler's staff are by no means limited in Hebrew usage to being the insignia of royalty, but may designate any sort of a leader (cf. Nu. 21:18). This prediction is just as intelligible from the point of view of Patriarchal conditions as it is from the point of view of the monarchy. The reference to the archers is even more uncertain. There is absolutely nothing to show that Syrians are meant, and many commentators think here of wandering Bedawy tribes, such as were no doubt known to Jacob, who were as expert bowmen as the Syrians.

On the other hand, the situation depicted elsewhere in the oracle is inconsistent with the hypothesis that it originated late in the period of the kings. The judgment upon Levi, that it should be scattered in Israel, a judgment unaccompanied with any promise of blessing, cannot have originated in a time when, although scattered, Levi had obtained a monopoly of all the priestly functions and enjoyed the rich revenues of the sanctuaries. The prediction of the servitude of Issachar also (v. 14) is inconsistent with what we know of this tribe in the time of the kings. Accordingly, wherever we put this oracle, we cannot bring it down to the late date to which it is assigned by the Grafian school.

The other hypothesis, that it originated in the period of the Judges, is, in my opinion, considerably more plausible.

1. It is claimed that this oracle ignores the whole period of the sojourn in Egypt and of the Exodus, and depicts the tribes as they have entered upon the possession of the land of Canaan. This violates, it is said, the fundamental principle, that prophecy starts with the present and looks into the future only as it grows out of the present, and, consequently, the poem must have originated in the time in which it takes its stand.

It is true that it has in view the occupation of the land, and

it is also true that prophecy starts from the present, but it is not true that the author of this oracle takes his stand in the time of the Judges and looks out from it into the future. He takes his stand in the time of the Patriarch and looks out from it to the time of the occupation of the land. If Hebrew tradition is worth anything, it proves that the forefathers believed that their descendants should possess the land of Canaan; and if this was a fact, why is it inconceivable that Jacob should have looked forward to that time as the good time coming, and have expressed his wishes in regard to the occupancy of the land by his heirs.

The absence of reference to the bondage in Egypt and the great events of the Exodus is natural, if we suppose Jacob to have uttered these words, for there is no evidence that Jacob anticipated that his family would remain long in Egypt, or that it would pass through any memorable experiences there. No doubt, he viewed the return to Canaan as an event which stood just beyond the horizon of the present. Now, instead of asking how Jacob could have failed to speak of the sojourn in Egypt before the return to Canaan, it would be more to the point to ask how a later writer, who was putting words into the mouth of Jacob, could have failed to mention the momentous events of the bondage and Exodus. Accordingly, the silence of this oracle seems to me to be the most eloquent testimony to its being prior to the Exodus.

2. It is claimed that there is an exactness of knowledge in regard to the historical and geographical conditions of the time of the Judges which is inconsistent with the idea that these are words of Jacob. The declaration that "the scepter shall not depart from Judah until he shall come to Shiloh," as Dillmann renders this passage, indicates a knowledge of the hegemony of Judah at the time of the conquest of the land, and of the assembling at Shiloh to divide the conquered territory among the tribes. It must be admitted that a prediction in the time of Jacob of such unimportant details as this seems to be would be contrary to all the analogy of prophecy, but the great difficulty with this argument is the doubt whether the passage really means "until he come to Shiloh." Many commentators think that the word *שילה* is to be taken directly from the root *שלה* and is not the name of the town, but denotes simply "rest." Others

follow the Samaritan version and Hebrew codices, and read הַשֵּׁלָה, a compound of שֵׁלָה, a poetic form of the relative pronoun "which," and לָהּ, "to him," instead of הָלָה, and translate, "until that shall come which is his." This was the text followed by the old versions, and being wrongly translated "until he shall come whose right it is to reign," was the basis of the unfounded notion that Shiloh is a designation of the Messiah. From this it is evident that there is no certainty that the town Shiloh, the rallying point of the tribes, is meant, and the only thing which gives any probability to this interpretation is the antecedent hypothesis that this oracle dates from the time of the Judges.

Again, it is said that the statement in regard to Zebulon (v. 13), "Zebulon shall dwell at the haven of the sea and his border shall be upon Zidon," shows a knowledge of the geographical location of this tribe in the time of the Judges, which is inconceivable in Jacob. Granted, however, that Jacob believed that the land had been given to him and to his seed, is there anything improbable in his having specified in his last will and testament which portion of that land he wished to be occupied by one of his sons; and if he did so, is it remarkable that in a later generation the effort should have been made to carry out his wish? As a matter of fact, the tribe of Zebulon never extended as far as the sea-coast in the time of the Judges, but was cut off from it by a strip of territory which was still held by the Canaanites. So, after all, the supposed writer of the period of the Judges does not describe the state of things in his own times, and Dillmann is forced to assert that here he gives expression to a wish for something which would be advantageous to Zebulon, rather than a description of an existing situation.

The comparison of Issachar to a bony ass crouching between the sheepfolds is said to describe the physical geography of the possession of that tribe after the conquest, but it is anything but certain that this was the original meaning of the author. It is said in v. 15 that he shall find his land fruitful and shall be content to become a vassal in order to retain it. There is no historical evidence, however, that the tribe ever actually did this in the time of the Judges; and, for my part, I cannot see why Jacob himself might not have inferred from the disposition of his son that his descendants would be likely to do this.

The main argument for the origin of this oracle in the period

of the Judges is found in v. 16, where it is said, "Dan shall judge his people as one of the tribes of Israel." This, it is said, indicates the time when Samson, who was of the tribe of Dan, judged Israel. But, observe, that it is not said in this verse that Dan, as one of the tribes, shall judge Israel, but only that he shall judge the people of his own tribe alongside of all the other tribes. There is no real allusion to a general judgeship of a member of this tribe over all Israel, and the only reason why judging is mentioned is because of the play of words upon the name Dan, which means "a judge." The following words, "Dan shall be a serpent in the way, an adder in the path," are said to refer to the wiles which Samson practiced on the Philistines and others; but there is no more reason why it should refer to this than to the original characteristics of the ancestor of the tribe, which, no doubt, were perpetuated in his family. These are the only passages which are claimed to allude directly to the time of the Judges, and one marvels at their fewness and indistinctness if the author really lived during that period.

3. It is claimed that this oracle presupposes the Song of Deborah in Ju. 5, and must consequently be later. There are points of contact between the two productions, but the question of the mutual relation is not easily settled. Delitzsch affirms that the Last Words of Jacob are older quite as positively as Dillmann maintains the contrary. We cannot, therefore, regard this argument for the late date as a very weighty one.

4. It is said that the political situation in the time of the Judges furnishes the appropriate occasion for just such an oracle as this. The tribes were divided in their interests, and were quite as often hostile to one another as they were to the heathen. The author of this poem, like all the best men of the day, was anxious to bring about a higher unity among them, and, to effect this, he reminds them here of their common descent from Jacob, and gives them the advice which Jacob would give them if he were still living.

The only trouble with this conception is that the poem does not emphasize the ideas which the author is supposed to have had uppermost in his mind. The tribes are addressed separately, and not a word is said about concerted action. The question then is, Is it more probable that somebody in the time of the Judges has invented this address of Jacob to the tribes, or that

Jacob himself addressed his sons before his death? Surely, the latter is antecedently as probable as the former. The approach of death always brings with it the desire to have a voice in the determination of the future. As the veil of the unseen world is partly lifted there are often wondrously clear forecastings of what is to be, and even in the dying hour there is sometimes a power of intellect which is not seen in ordinary moments. It cannot be said, therefore, that it is unlikely that Jacob should have spoken some such words as these, and if there is no internal evidence which proves that they come from a later time, there is no reason why we may not accept the statement of the historian that this oracle was actually spoken by Jacob.

Turning now from the objections to the Patriarchal origin of this oracle to the internal evidence in favor of its antiquity, we observe, first, that the religious standpoint of the oracle is that of the pre-Mosaic times. In v. 25 God is called by the name *Shaddai*, an epithet which, according to the testimony of Ex. 6, 2, was characteristic of the Patriarchal period. The religious belief disclosed is of the simplest sort, that God will bless and keep the descendants of the Patriarch. There is not a hint of any of the characteristic doctrines of the Mosaic age. This is most extraordinary if the poem originated in the time of the Judges or later, when the religious teaching of Moses was generally known and accepted. If one will compare this oracle with the blessing of Moses in Deut. 33, where the tribes are addressed in turn precisely as they are here, or with the song of Deborah in Ju. 5, one will be impressed immediately with much more advanced religious thought and knowledge. A writer of the time of the Judges could not have divested himself so entirely of his religion as to make his utterances so indefinite as those of this oracle. Dillmann's only comment on this fact is, that "it is highly remarkable that there is a total lack of allusion to the religious condition of the times." It certainly is remarkable, if this poem originated in the time of the Judges.

Furthermore, the statements about several of the sons of Jacob are so intensely personal, and so devoid of coloring through knowledge of later events, that it is impossible to assume that the oracle originated after the Patriarchal age. Of Reuben nothing is said in vs. 3-4, except that he has defiled his father's couch, and therefore shall be excluded from the

right of primogeniture. This is construed by the advocates of a late date as an invention to explain why Reuben, who was believed to be the first born, did not attain greater eminence in the period of the Judges; but we may ask why, if the Patriarchal stories were invented to explain the state of things in a later time, Reuben was said to be the first-born and was not assigned a lower place by tradition. It is evident that such a reference cannot have originated in the time of the Judges, and Dillmann is constrained to admit that here the author "seems to have incorporated ancient material."

Simeon and Levi also received no blessing (vv. 5-7). Because of a cruel massacre which they have committed, Jacob denies them any personal share in the inheritance of his family, and declares that they shall be scattered among the other tribes. The allusion is to the treacherous slaying of the people of Shechem which is described at length in Gen. 34. Here again we may ask, is it probable that an author of the time of the Judges, whose object was to conciliate and unite the tribes, would have said nothing about Levi and Simeon, except the story of this deed of violence of their forefathers? Ere the time of the Judges, the curse of the forefather had been turned into a blessing by the zeal of the tribe of Levi for Yahwé. Because of its faithfulness at the time of the making of the golden calf (Ex. 32:26-29), it received the priesthood. Moses himself was of this tribe, and although still scattered in Israel, this scattering had taken on a different meaning from that disclosed in these words. The high esteem in which Levites were held in the time of the Judges is shown by Ju. 17:13, and that a writer of this period should have been content to let Jacob say no more than that Levi should be scattered among the tribes is inconceivable. Furthermore, the curse of this oracle against Simeon was not carried out historically. At the time of the Conquest, Simeon received an inheritance just as the other tribes (Josh. 19:1-8), and, although later it was absorbed by its greater neighbor Judah, this was something very different from being scattered in Israel. The attempt to show that Simeonites were scattered throughout the tribes in the same way as the Levites is, to my mind, a failure. Here again, Jacob does not speak as a later writer would have made him speak.

Again, the strong disclaimer of any responsibility for the

guilt of Levi and Simeon in the words, "O my soul, mayest thou not come into their plot," is natural on the part of the dying Jacob, but would be exceedingly affected in a writer of the time of the Judges. In fact, it is more than doubtful whether a writer of that period would have disapproved of the deed as Jacob does. Jacob lived on friendly terms with the Canaanites, but his descendants waged a war of extermination against them and felt that it was their bounden duty to carry out just such slaughters as Levi and Simeon executed. Deborah exults in the treacherous slaying of Sisera, and it is not at all probable that she or any of her contemporaries would have said of Levi and Simeon, "Cursed be their anger, for it was cruel." The narrator in 34 : 31 takes a much more lenient view of the deed, and the Samaritan version and Targums actually make Jacob bless his sons for destroying the hated Canaanites. This gives some idea of the way in which a late author would probably have regarded this transaction.

The substance of the oracle to Judah is, that he shall succeed his father as head of the family, and shall be its leader until the time when the tribes shall return and obtain possession of the land of Canaan. Is there anything in this which exceeds the possibilities of Jacob's historical situation? The three eldest sons have been passed by as candidates for the headship of the house because of their moral shortcomings, and Judah is the next in the succession among the sons of Leah; but since Jacob has broken through the principle of primogeniture already, he will take one more step and divide the privileges of the birthright. Judah shall have the authority, but Joseph, the first-born of the beloved Rachel, shall have the double portion of the inheritance. There is nothing here inconsistent with the assumption that Jacob himself is speaking.

On the other hand, is it at all likely that a later poet would have assigned to Judah the leadership, until the time of the return to Canaan, when, as a matter of fact, Judah did not enjoy this dignity, and did not attain the hegemony until as late as the time of David? We read of no prominence of Judah in Egypt, and at the Exodus, it was Moses and Aaron, the Levites, and Joshua, the Ephraimite, who led Israel out of bondage into the land of promise. Later historians felt the difficulty which this fact involved, and represented Judah as marching and camping,

along with Issachar and Zebulun, at the head of Israel when on the journey through the desert (Nu. 2 : 3 ; 10 : 14), as having the first choice of territory in the land of Canaan (Josh. 18 : 5), as going up first to conquer its inheritance (Ju. 1 : 2) ; but it is evident that these things fall far short of the dignity contemplated in this oracle, and here again we must conclude that a writer who lived after the Exodus would have put very different words in regard to Judah into the mouth of the dying patriarch.

Besides this, the territory which Judah occupied after the conquest does not correspond with the ideal plenty with which his father here blesses him. According to Stade (*Geschichte*, I., p. 157) "Judah occupied an extended but not very fruitful possession," yet here, in his wish for his sons' prosperity, Jacob depicts him as dwelling in the midst of the utmost fertility and abundance (v. 11). So freely do the choice grape-vines grow, that one does not fear to tie the restless and hungry young ass's colt to the vine stock. It is more than questionable whether a writer after the Conquest would have spoken of Judah's inheritance in this way.

In regard to Naphtali, nothing is said (v. 21), except that he is like a doe set loose, and that he has the gift of beautiful speech. This looks far more like the characterization of an individual than of a tribe. The advocates of a late date hold that the tribe of Naphtali was noted for its poetic and oratorical ability, but the only proof that they are able to give for this is the fact that in Ju. 5 : 1, Barak of Naphtali is said to have sung the song of victory with Deborah.

The oracle in regard to Joseph is so antique in its diction as frequently to be very obscure in its meaning. It contains the venerable names for God of אֱלֹהִים "mighty" and אֶבֶן "stone" (v. 25), and the characteristic name of the patriarchal period, שֵׁשׁ. The blessings predicted are so general in their character that they might have been uttered in any age, and there is not one allusion which can fairly be interpreted as indicating knowledge of the experiences of the descendants of Joseph in the land of Canaan. Both Ewald and Dillmann feel constrained to assume that in this oracle the poet of the time of Judges "incorporated older material." This is not the first instance in the poem where that assumption has been necessary ; and since the supposed reference to geographical and historical conditions

of the time of the Judges are so doubtful, would it not be simpler to assume that the whole of this poem is ancient rather than that it is a comparatively late patchwork of ancient fragments?

Admitting that it goes back to Jacob himself, one need not deny that occasional references to later conditions may have crept in, supposing it to be proved that such references exist. The oracle was transmitted orally, no doubt, until the time when its present prose setting was written; and Arabic literature shows us that important variations are bound to arise in the oral transmission of poetry even when the greatest care is taken to maintain a correct tradition.

We come, then, to the conclusion, that the poetic fragments in Genesis are probably original productions of the Patriarchal age, which were transmitted orally during the period of the wanderings in Canaan, and the sojourn in Egypt, and finally, were gathered by the writer of Genesis from the mouth of the people or of professional singers.

The importance of this conclusion cannot be overestimated. Not only are these songs themselves important original authorities on the history and early religion of Israel, but their existence creates the presumption that there was a fund of this sort of material at the disposal of the primitive Hebrew historian. He has not seen fit formally to quote his ancient poetical authorities except in these cases, but he unquestionably had other poems of antiquity with their accompanying traditional explanations, and these have been the sources from which he has drawn the materials for his narrative. This opinion is confirmed by the fact that many portions of the book of Genesis, which we cannot say are strictly poetical, nevertheless have so strong a poetic flavor, and run now and then into such distinct poetic forms of expression, as to suggest that the narrator is basing his story on a poetic source whose language he unconsciously adopts. Where an unbroken thread of poetic tradition exists history can be transmitted. The book of Genesis, therefore, is not a work of the imagination nor is it a collection of worthless legends, and the mythical theory of the story of the Patriarchs is wholly out of the question.

LEWIS B. PATON.

Book Notes.

WALKER'S HISTORY OF THE CONGREGATIONAL CHURCHES.

The projectors of The American Church History Series made a wise choice in securing Professor Williston Walker, S.T.D., of the Hartford Theological Seminary, to produce a work on Congregationalism. He has given the denomination an honorable place, for which there is reason to be grateful, and added another volume to an interesting and valuable collection on church history which is not likely to be superseded.

The Bibliography which introduces the volume is brief, but well selected from a great store of books pertaining more or less to the subject. It would not be a difficult matter for a student to gather most of those enumerated. Yet it is easy to see as one reads on that the author himself has traversed a much wider field and is familiar with works which are not accessible to the general reader. He has consulted the original authorities and given his subject personal and close examination. Thus the work is enriched far beyond what may appear upon the surface.

It may be thought by some that an author in beginning a treatise on this subject should declare first of all the claims of Congregationalists as to the ecclesiastical polity warranted by the New Testament. Yet Professor Walker has chosen a better plan, — one which is fair to those who might make equally reasonable claims, is consistent with loyalty to his belief, and, more than all, in accord with the true historical method. He places himself at the "Beginnings of Congregationalism," and shows how the founders in England came to make the claim that their polity "represented the pattern of the primitive and apostolic church." If there is elsewhere in the same compass a clearer statement of the facts which should anticipate a study of Congregational Churches, we have not seen it. "Early English Congregationalism" is next reviewed in a chapter, and the third follows naturally, being on "Congregationalism Carried to America." What a romantic interest attaches to those early events! No denomination can overmatch them, and the author is himself indebted to his theme for the excellence of his treatment.

A History of the Congregational Churches in the United States. By Williston Walker. The American Church History Series, Vol. iii. New York: Christian Literature Co., 1894. pp. xiii, 452. \$2.50.

One of the problems which presents itself is discussed in the fourth chapter, which better than any other tests the quality of the work. "Puritanism Congregationalized" is the apt designation employed. The writer says: "The great Puritan party of England, within less than ten years after the landing at Plymouth, had begun the occupation of Massachusetts Bay in force, and, in spite of its opposition to separatism in England, had come into essential ecclesiastical harmony with the separatists of the New World." Such is the fact to be accounted for. Plymouth undoubtedly encouraged Salem in dissent, and Salem the company of Winthrop, while the more immediate influence of the Pilgrims on the Bay Colony was considerable. Is this a satisfactory solution? Allowing all that can be claimed for this magic touch of the Plymouth separatists, it was the essential agreement in religious thought and life before the emigration which made this transformation, if such it was, possible. Our author has shown this, though others would insist even more than he has, upon emphasizing the force of ante-emigration conditions.

In the next two chapters the early history of Congregationalism in New England is treated, and without leaving a litter of words on political and social disturbances, which, however important in history, have nothing to do with the development of Congregationalism. Every pastor should read what Professor Walker has written on "Early Theories and Usage." Indeed, many others should read it who never will, being joined to those popular caricatures of the fathers which constitute their idols. Four other chapters complete the work, and their titles give a concise summary of their contents: "The Great Awakening and the Rise of Theological Parties," "The Evangelical Revival," "The Denominational Awakening—Modern Congregationalism," and "Congregational Facts and Traits." These are a valuable part of the book, and they are made doubly valuable by their omissions. Facts and incidents and discussions which now seem near will soon be forgotten. Perhaps the writer has found this out through the labor he has bestowed in recovering those of earlier times.

The author's genius for historical labors needs no commendation to American scholars. To such especially the book is recommended. Yet in some respects this excels his other efforts, the subject affording a better opportunity for a comprehensive treatment and demanding good judgment in the setting of his materials. The prominence due essential facts and principles in a work of this character is a test of wisdom which few have been able to stand. On the other hand, the shade which is appropriate to certain historical episodes has been carefully regarded by Professor Walker. Again and again as we come

to points which would have won an antiquary from his purpose, or would have kindled the enthusiasm of the bibliophile, it is noted that he deals with the matter as one who is informed, but who considers it unimportant in the main trend of his subject. It is a marvel that any man could have written a book which has so largely to do with New England history, with critical interrogation-marks ever thrusting up their quering heads, and yet never once have been reduced into adding an explanatory note. Still such of these points as have had to do with his subject the author has gathered in as bravely as that ancient patriot did the spears of his enemies. When a disputed date presents itself in his path, as for instance the day upon which the Pilgrims left Delftshaven, he passes over it with an apparent nod of acquaintance, in this case saying it was "not far from the middle of July," and he is following the main design of his work. This constant alertness and appreciation of the importance of details, governed as it is by a devotion to the narrative, has enabled the writer to give us a story which is at the same time both interesting and accurate. The fairness with which unsettled questions and opposing opinions are treated is everywhere noticeable and pleasing. Candid consideration has been given to what others have written, though the author dissents with independence from their conclusions. At times he seems to us to claim less than he might. In his desire to make prominent the other motives which impelled the Puritans who settled the Bay Colony, which may properly receive more attention than historians have been wont to give them, we fear he has minimized the religious motive. The average reader who knows little of past opinions on this point will not be likely to appreciate an attempt to pull him out of the fire. On the other hand, too much cannot be said in emphasizing the vital distinction, which is never lost in the writer's view, between Puritanism and its institutions and Congregationalism. Many seem to think they are synonymous terms. This book has attempted to show how the latter arose out of the environments furnished by the former, and it has succeeded in a manner which is deserving of high praise.

W. DELOSS LOVE, JR.

DUNNING'S CONGREGATIONALISTS IN AMERICA.

A popular history of Congregationalism has been a deeply felt want among the churches for many years. Ministers and laymen have needed an acquaintance with those heroic beginnings made by the forefathers and the achievements of their children,—a knowl-

Congregationalists in America: A Popular History of their Origin, Belief, Polity, Growth, and Work. By Albert E. Dunning, D.D. New York: J. A. Hill & Co., 1894. pp. 552. \$2.75.

edge which is fitted both to establish them in the principles of the Congregational polity and to kindle a proper enthusiasm in denominational success. The author of this volume has endeavored to satisfy this demand. His avowed purpose has been to prepare a book for "busy pastors, Sunday-school teachers, Bible classes, Christian Endeavor societies, and all others who wish to know what the Congregational denomination stands for, what it has done in this country, what it is fitted to do, and how it is related to the Kingdom of God." Twenty-four chapters are devoted to this work. The last four are by special contributors as follows: "Congregationalism in the Northwest," by Rev. J. E. Roy, D.D.; "The Story of the Young People," by Rev. F. E. Clark, D.D.; "Congregational Literature," by Rev. H. A. Bridgman; "Visible Unity," by Rev. A. H. Quint, D.D. Dr. Quint's chapter is particularly valuable, and probably could not have been so well written by anyone else. Dr. Roy has given an admirable summary, but his subject is too extensive for the space allowed it. A chapter on "The Young People" would naturally fall to Dr. Clark, and he has written with modesty and grace. "Congregational Literature" is only a brief review, but the picture lacks proper perspective. The living writers noted need not expect that they will occupy, a few years hence, the place kindly assigned to them by Mr. Bridgman. In the remaining twenty chapters Dr. Dunning has endeavored to cover the history of Congregationalism. He first treats of the churches during the apostolic period, which are unhesitatingly called Congregational. Then follow two chapters on the Separatists in England and Holland, ten on early New England history, one on the American Revolution, two on "The Unitarian Departure," one each on the "Plan of Union" with the Presbyterians, "Organized Christian Work," "Education," and "The New Era."

Every book is entitled to be judged in the light of its purpose. So judged the author has accomplished his design in a commendable manner, and has given to the general reader a comprehensive and interesting portrayal of Congregationalism. The title, however, is well chosen, for the book deals not so much in abstract principles as in deeds and lives. It is less a history of Congregationalism and more a story of Congregationalists. This feature is furthered by the illustrations, which have been reproduced for the most part from other sources, and greatly enhance the popular interest of the book. Dr. Dunning has told his story, too, in a straightforward simplicity of style well adapted to his readers, and the publishers have done their part in making up an attractive volume. It is emphatically a book for the people. If it is read by all those for whom it was written,

the general interest in Congregationalism will be immensely increased, and even the "busy pastor" cannot be too busy to inform himself on this subject.

It will be evident to every reader that the author is an enthusiastic believer in Congregationalism,—an essential qualification for the work. Yet enthusiasm is a dangerous guide to one who attempts to write history. It predisposes the mind to a biased view of the facts, and such a corrective is needed as historians have universally found in thorough and painstaking research. Most of the defects in this otherwise creditable work have arisen from this failure on the part of the author. A dozen books might be selected, the reading of which would put one in possession of the principal facts of Congregational history; but a volume constructed from such information must appear to be made, rather than born. Men like Francis Parkman have thought it necessary to live first in the events of which they were to write. Dr. Dunning has done as well as anyone could who is not a specialist, and better far than most men would have done; but he seems to us to have written without exhaustive study of his subject.

Errors have crept in notwithstanding the praiseworthy attempt to verify statements, and "in doubtful matters to compare authorities." Some of the authorities are responsible for leading the author astray. In certain instances these mistakes are such as would have been likely to arrest the attention of one thoroughly at home in New England history. Every critical eye will notice the statement [p. 104] that "The first instance on record of the use of the printed ballot in America" was at Salem in 1629. Many readers will wish it were true [p. xxix] that a history of Connecticut had been written by Hon. J. Hammond Trumbull, to whom Rev. Benjamin Trumbull's admirable history is accredited. Surely we cannot flatter the types with perpetrating such a brilliant sarcasm as is evident in making [p. 395] Horace Bushnell win the "loyal support of his people" from "the pulpit of the First Church, Hartford, Conn." We apologize, in behalf of author, proof-reader, and printer, to both Joel Hawes and Horace Bushnell. Such errors can be pardoned, but they will not be overlooked by many readers, and they greatly impair the trustworthiness of the work. We only cite them, however, to show that the writer did not take sufficient time and care.

It is noticeable, furthermore, that when the generally received view of historians is departed from the position taken is not satisfactorily established. An enthusiastic desire to glorify Congregationalism has led to an extravagant claim. Perhaps some will agree with the author's conception of "Apostolic Congregationalism," but

others who are as earnest believers in the polity itself and the New Testament warrant for it will object to his statements on the subject. In the chapter on the "Congregationalists in the War of the Revolution," there is abundant opportunity to applaud the labors of the New England ministers who contributed much to the patriotic uprising of the people. But there are few who will not be disappointed in the very first sentence where the text of the chapter is given in the words, "The most powerful motive in originating the war of independence was a religious motive." Allowing that it was this motive which brought over the Pilgrims, that they came to "plant churches of the Congregational order and a civil government in harmony with the principles of such churches," granting that this motive "brought the Puritans out of England to plant a colony on the shores of Massachusetts Bay," which is at least doubtful, the situation was quite different at the opening of the American Revolution. The "principles and feelings" can indeed be traced back for two hundred years, as John Adams said, but the Congregational ministers of New England were not fired to further the Revolution by any secret dread of "Ecclesiastical encroachments of Old England." Was it that also which moved Virginia where the influence of Episcopacy had been dominant from the first? There is an important distinction to be made between the statement that the motive in the war was religious, and the effect of the Congregational polity in bringing about independence. Resistance of England's tyrannical measures on the part of the ministers was not a resistance of the Episcopal Church. We suspect that Dr. Dunning has unintentionally conveyed a wrong impression of his own view through his desire to do justice to the undisputed influence of Congregationalists in the Revolution. If not, he has certainly taken a position which cannot be maintained.

This is an illustration of what we find throughout the volume. It is a pleasantly written review of Congregational history, yet we should hardly term it the work of a historian. Notwithstanding this criticism, the reader who gives the book a careful perusal will be abundantly repaid. It has decided merits, in the light of which its defects seem insignificant, and the revival of interest in its theme will win for it a popular consideration.

W. DELOSS LOVE, JR.

In Walker's *Comprehensive Concordance* we see another sign that we live in an age made notable by its multiplication of "Helps." And just now

The Comprehensive Concordance to the Holy Scriptures. By Rev. J. B. R. Walker. Boston and Chicago: Congregational Sunday-School and Publishing Society, 1894. pp. 25, 980. \$2.00.

there seems to be a remarkable increase in just this line, where the painstaking care must be most prodigious. We note among current productions of the press the first three parts of Hatch & Redpath's *Concordance to the Septuagint*, Bradshaw's *Concordance to Milton*, and Bartlett's *Concordance to Shakespeare*, as also another *Concordance to Scripture* by Dr. Strong. The work by Rev. J. B. R. Walker makes no pretension to be anything other than a Concordance, pure and simple. It is based upon the Authorized Version and aims to be essentially exhaustive. Its contents nearly double Cruden. In some cases the increase serves little purpose, as under the word "yea," but in many cases it is splendidly superior, as under the words "will," "sacrifice," and "brother." Other excellences are its bibliography, its incorporation of proper names among other references, its good binding, and its convenient size and shape. It easily outranks Cruden. It is to be greatly regretted, however, that a new work of such unquestioned excellence should not have used the Revised instead of the Authorized Version as its basis. The late insertion of fifty-nine pages with "sub-numbering" is an unfortunate typographical infelicity.

In the *Primer of Assyriology* Prof. Sayce gives a handy and clear statement of the main facts in regard to the deciphering of the Assyrian monuments and the history and customs of the Assyrians. The book is necessarily exceedingly condensed; still, it gives the right general impression and that is all that can be expected of an epitome. The general reader will here obtain a very fair idea of the character of the recovered literature of this remarkable people. The book goes so little into detail that it does not lay itself open to criticism in the manner of some of Prof. Sayce's books. It would have been well, however, if the author had qualified a number of his statements with the remark that other Assyriologists think differently. The absence of the names of most of the modern German scholars from the history of the investigation of the language is surprising. A novice would get the impression that almost all of the discoveries in Assyriology had been made in England; whereas, since the death of George Smith, nothing of importance has been done by English students. The German archers have sorely grieved Prof. Sayce, and shot at him, and persecuted him; is this any reason why he has so poor an opinion of the results of their investigations? It is a pity, since the book is designed for beginners, that it is not provided with some references to other works in which a fuller discussion of the subject might be found.

The latest of the *Present Day Primers* is intended as an "easy help" for one who begins the study of his Greek Testament without previous knowledge of the language. We are not sure but it would be a valuable aid even to students who enter our seminaries with a college diploma

A *Primer of Assyriology*. By A. H. Sayce, LL.D. New York and Chicago: Fleming H. Revell Co., 1894. pp. 127. 40c. net.

A Brief Introduction to New Testament Greek with Vocabularies and Exercises. *Present Day Primers*. By Samuel G. Green, B.A., D.D. New York & Chicago: Fleming H. Revell Co., 1894. pp. 128. 40c. net.

attesting their proficiency in the Greek tongue. It has the merit of being modeled on a scientific basis, of containing its information in concise and easily referable shape, and of combining with the grammar a considerable amount of prose composition, after the manner of the school classical grammars of many years ago. It is certainly, in its method and arrangement, much superior to either Cary (1890) or Harper and Weidner (1891). The book might be criticised as weak in its syntax part, but the author does not pretend to give here more than the merest outline of the general principles, the student being referred, for details, to his *Handbook to the Grammar of the Greek Testament*. The section on pronunciation is open to grave objections. In the treatment of contract verbs, after the principles of contraction given on p. 75, the present infinitive form, active and passive, of verbs in *ωω* deserves a foot-note to explain why it should not be *οῖν* and *οῖσθαι*, instead of *οῦν* and *οῖσθαι*. On the whole, however, considering its purpose, the book is to be strongly commended. At the same time, we do not hesitate to add, that what is needed to-day for the student of New Testament Greek, is a book which will give more fully than has been given, a clear history of the development—or degeneration, if one will—of classical into New Testament Hellenistic Greek, and more concisely than heretofore a plain presentation of the characteristic differences between New Testament and classical forms and syntax. The average New Testament scholar is supposed to have a general acquaintance with Greek. Such a work would help him to a realizing sense of the thought which lies before him in his exegesis; and Wiener and Buttmann are yet too much to plow through for these results.

Miss Lord, professor of Latin in Wellesley, in her little book, succeeds admirably in her purpose of defending and explaining the *Roman Pronunciation of Latin*. The book consists of two parts: in the first the exact sound of each letter is ascertained so far as possible by appeals to Latin grammarians and classic authors, while the general usage in regard to quantity, accent, and pitch, is determined in the same way. In the second part, careful directions are given for reproducing these sounds. For all teachers of Latin, and those making a special study of the language, this book will prove a very helpful, if not an indispensable aid.

There is little need to say anything in recommendation of Wright's *Short History of Syriac Literature*. In its earlier form, as an article in the *Encyclopædia Britannica*, it was recognized from its very publication as the best clue to Syriac literature that existed. It is true that it could not supersede the *Bibliotheca Orientalis* of Assemani, a book that it itself justly styles *κειμήλιον ἐς ἀεί*, but it supplemented that great thesaurus, reduced it to usable form, and carried the bibliography up to the present day. This republica-

The Roman Pronunciation of Latin. By Frances E. Lord. Boston: Ginn & Co., 1894. pp. iv, 58. 40c.

A Short History of Syriac Literature. By the late Prof. William Wright, LL.D. London: Adam & Charles Black; New York: Macmillan & Co., 1894. pp. 296. \$2.25.

tion makes readily accessible a work indispensable to all Syriac students. The only changes in it are in the form of some additions distinguished by square brackets and due to Dr. Wright himself, to M. Duval, Dr. Nestle, and the late Professor Robertson Smith. As these additions are not always simply bibliographical, it might have been well if they had been credited by initialing to their respective sources. The printing and get-up of the book are what might be expected from the Cambridge University Press. The Arabic type is that which Lane had designed for his lexicon — Has it gone to Cambridge? — but the Syriac is still the ugly, old-fashioned Maronite, and contrasts badly with the many beautiful Syriac fonts of the present day.

Smith's *Religion of the Semites* is a genuine new edition in the sense that it is not a mere reprint with additional notes, but it is not a new edition in the sense that the work has been rewritten. Prof. Smith has contented himself with making slight changes in form and matter. For the most part the old plates have been used, although enough additional matter has come in to necessitate repagination. The style has been improved at a number of points, some superfluous paragraphs have been omitted, certain unguarded statements have been modified in the light of the criticism which they evoked, and references have been introduced to recent books and archæological discoveries. There are nineteen more pages than in the first edition, and the changes which have been made, slight as they are, improve the book considerably; still owners of the first edition will not find it superseded to such an extent as to necessitate the purchase of this new edition.

Genesis and Semitic Tradition contains a series of discussions concerning the relation of the Bible narratives to the monuments and their literature, beginning with the Creation and reaching down, inclusively, to the study of the Tower of Babel. There are fourteen separate topics. The merits of these essays are, (1) That they clear away a mass of incorrect translations and the colossal follies built upon them, some of which still clamor for critical recognition. (2) They are not aggressively constructive; they do not substitute dogmatically some new Semitic quixotism. There is no Sayce explication. There is uniformly a modest reserve and waiting for more light. (3) They are all intelligible to those unacquainted with the cuneiform or Hebrew; and yet the work is scholarly. Some sections lack lucidity, and some of the arguments for the historical view of the early chapters of Genesis are not as convincingly put as they might be.

Lectures on the Religion of the Semites: First Series, The Fundamental Institutions. By the late W. Robertson Smith, M.A., LL.D. New edition, revised throughout by the author. New York: Macmillan & Co., 1894. pp. x, 507. \$4.00.

Genesis and Semitic Tradition. By Prof. John D. Davis, Ph.D. New York: Charles Scribner's Sons, 1894. pp. x, 150. \$1.50.

No episode in Church History is more obscure than the introduction of Christianity into Ireland, and especially the life of St. Patrick. The records are so scanty, and what remain are so overlaid with legend, that at best our knowledge of these events is hazy. We therefore opened with some anticipations two volumes on this epoch which are on our table, and confess to some disappointment in the result. That of Dr. Cathcart is the fruit of much evident labor and painstaking examination, that of Drs. Sanderson and Finlay is designed more immediately for popular reading; but both appear to be more marked by special pleading than by a sympathetic appreciation of the age. Doubtless Patrick worked independently of Rome, but his biographers write with a strong Anti-Roman feeling and carry emotions proper and natural since the Reformation period back into the dim twilight of British and Irish Christian beginnings. We are far enough from sympathy with the peculiar tenets of Romanism; but we dislike such implied imputations as are conveyed in expressions like "Bede, though a Romanist, was incapable of forging this foolish story" (Dr. Cathcart, p. 19). We think ignorance of Patrick's work may be as true an explanation of Bede's neglect of him as Dr. Cathcart's assertion that "Patrick . . . is completely ignored, for no imaginable reason except the absence of the pope's commission" (p. 87).

The purpose of Dr. Cathcart's book seems to be chiefly to assert that "with Patrick, as with other leaders of that day, professed believers were the only subjects of baptism" (p. 151). And the conclusion of his whole work is that "After a conscientious and extensive examination of reliable writings, we affirm with confidence that for many hundreds of years the ancient British and Irish Churches were strictly Protestant, that St. Patrick had no taint of Romanism, and though he held some things that we reject, he cherished all the leading principles of the Baptist denomination; that Columba and many others followed his example; and that the ancient Britons, his countrymen, taught him his Baptist principles" (p. 333).

Curiously enough the Baptist beliefs of St. Patrick seem wholly to have escaped the attention of Drs. Sanderson and Finlay. On the contrary, Dr. Sanderson declares that "infant baptism was observed both by the British and Oriental Christian Churches" (p. 90); and in a passage of a good deal of eloquence he pictures in imagination the scene at the baptism of the infant Patrick (pp. 90-91). Dr. Finlay gives a list of "the observances of the Ancient Irish Church during the times of Patrick and subsequently," of which the first is "the ancient Irish churches deferred baptism until the eighth day, which was a Greek and Oriental custom." Not only does Dr. Finlay find them baptizing infants, but "they observed infant communion" also (p. 81). Dr. Sanderson seems most impressed that, as he declares, Patrick "held to the Bible and to the Bible alone, knowing that its truths are sanctifying and saving, and that to attempt to lead a holy life without the

The Ancient British and Irish Churches: Including the Life and Labors of St. Patrick. By William Cathcart, D.D. Philadelphia: American Baptist Publication Society, 1894. pp. 347. \$1.50.

The Story of Saint Patrick (etc.). By Joseph Sanderson, D.D., LL.D. . . . Ireland and the Irish (etc.). By John Borland Finlay, Ph.D., LL.D., D.C.L. Boston: W. L. Richardson Company; New York: Wilbur B. Ketcham, 1895. pp. 286, xiii, 264. \$4.

Bible is like attempting to build a castle out of clouds" (p. 184). Dr. Finlay is struck by the many resemblances of the Ancient Irish communion to the Oriental churches, and by the absence of diocesan episcopacy, leading to an organization resembling Presbyterianism in some respects.

These volumes have the merit of calling attention to the fact that the Ancient British and Irish Churches had a vigorous life independent of Rome; but they are written too much in view of modern discussions to do full justice to the themes of which they treat; and while opposition to papal claims is one of the characteristic features of Protestantism, it is a mistake to represent all that have opposed or not recognized Rome throughout the history of the church as "Protestant."

It is a peculiar pleasure to every Congregationalist to see that the pen which the late Henry Martyn Dexter made so illuminative of Congregational story has been taken up by his son. In his *Story of the Pilgrims*, Rev. Morton Dexter has done good service in putting in compact, lucid, and readable form a narrative of the origin, aims, sufferings, and achievements of the settlers of Plymouth, with enough of the history of other types of Congregationalism interwoven to make obvious their relation to the body as a whole. It is a story well calculated to arouse the enthusiasm of the young, and to warm the emotions of the more mature; and Mr. Dexter has told it in a way which makes his modest volume the best epitome we have of the facts of the movement which settled Plymouth and brought Congregationalism across the Atlantic. The book is one heartily to be commended.

The Duff Missionary Lectureship furnished Dr. Pierson the occasion for his most recent contribution to missionary literature on the *Marvels of Modern Missions*. In this, as in others of his books, one is swung rapidly along by the flow of his rhetoric and vivid characterization. The feelings are deeply stirred and the imagination kindled. There is a strong appeal which cannot be escaped. As a means of stimulating missionary interest this book will be a power. Perhaps no missionary writer excels Dr. Pierson in the ability to sketch with a few broad strokes a character or an event, making it live again before the reader. This makes certain sections of the book very entertaining, as, for example, those on "The New Pioneers," and "The New Converts and Martyrs." He seems also to have an inexhaustible fund of anecdote and illustration, which enlivens all his pages, and furnishes much that is quotable; many a missionary meeting may be enriched by the reproduction of the material here furnished. But in saying this we have said the best that can be said for a book which is to us, after all, a disappointment. We do not consider that Dr. Pierson has added anything of special value either to our knowledge of missions or to the true theory of missions. We are not prepared to accept the extravagant state-

The Story of the Pilgrims. By Morton Dexter. Boston and Chicago: Congregational Sunday-School and Publishing Society, 1894. pp. ix, 363. \$1.25.

The New Acts of the Apostles, or the Marvels of Modern Missions. By Arthur T. Pierson, D.D. New York: Baker & Taylor Co., 1894. pp. xxii, 451. \$1.50.

ment which really forms the basis of the book that "the Acts of the Apostles thus forms one great inspired book of missions: God's own commentary and cyclopædia for all ages, as to every question that touches the world's evangelization." And we are quite sure that some of the exegesis by which this principle is carried out may be fairly characterized as fanciful. We do not agree with his pre-millenarianism and we dissent from his implied position that missionary work is to be simply a witnessing to the world of the facts of the Gospel. A long and somewhat curiously compounded index is appended to the volume. Such items as "Aniline Dyes," "Botany," and "Pew-rents," seem out of place in the index of a book on missions. In a pocket of the cover is found an excellent map of the world on linen, showing the distribution of the great religions and the chief mission stations. This will be very useful to students of missions.

We quite agree with Dr. A. C. Thompson that there is considerable popular misapprehension in regard to the beginnings of modern missionary endeavor; that "the prevailing representation is, that modern missions took their rise near the close of the last century." We are, therefore, glad that he has published his new volume on *Protestant Missions*, with the purpose of showing "the remoter Genesis of this enterprise." We have here the lectures delivered a few years ago in Hartford Seminary, and we trust that the other courses he has given may also find their way into print. These lectures trace the first Protestant attempts at foreign missionary work. They show us the spasmodic and individual efforts of the 16th century; the early Dutch and English movements; the labors among the Indians in this country, with a special lecture on John Eliot, and another on David Brainerd. Then the early Danish missions are described, that in Tranquebar under Ziegenbald and Schwartz, and that in Greenland under Hans Egede, are treated. The closing lecture sketches early Moravian missions. All these movements antedate the period usually conceived of as the beginning of Protestant missions. Dr. Thompson is widely known as a writer on missions and on other topics, and it is only necessary to say that this book reveals the same wide reading and broad grasp of material, the same accuracy of statement and careful attention to detail, the same happy use of striking incidents, and the same undertone of spiritual earnestness as characterize his other writings. Those who as students heard these lectures delivered will be glad to have them preserved in this permanent form, while others will nowhere find a statement of this period of missionary endeavor at once so brief and so comprehensive. At the end of the volume is a valuable appendix of twenty pages containing supplementary notes, many of which are given to calling attention to misstatements of previous writers. We commend this book most heartily to our readers.

Protestant Missions: their Rise and early Progress. By A. C. Thompson, D.D. New York: Charles Scribner's Sons, 1894. pp. viii, 314. \$1.75.

THE RECORD has already given an account of the remarkable character and career of Dr. Cushing Eells, who graduated from Hartford Seminary in 1837. Our sense of his sterling worth as a man, of his truly apostolic fervor as a missionary, and of his remarkable services to Christianity, to education, and to the formation of the whole civil and political character of the present State of Washington, is deepened by reading the memoir of him entitled *Father Eells*, which his son, Dr. Myron Eells, has just published. The book is simply written, but with care in arrangement and in the verification of facts. It is deeply interesting and will have a permanent value among missionary biographies.

The *Trial and Death of Jesus Christ* is not a critical work, but, as the sub-title indicates, a devotional treatise. It is designed as a supplement to the author's *Life of Christ*, and will be found helpful in a high degree. The trend of events from the "arrest" to the "burial" is clearly indicated, and the central figure looms up before the mind as the divine Son of God, submissive unto death. Although the work is not a critical treatise, it is far from being an uncritical handling of the subject. It is characterized by sound judgment and a wholesome spirit of devotion.

Professor Ferguson of Trinity College has published his Lenten Lectures of 1892 under the title of *Four Periods in the Life of the Church*. The periods are indicated by the headings of the lectures: "The Church of the First Three Centuries," "The Church of the Christian Empire," "The Church of Western Europe," and "The Reformation in Western Europe." The book furnishes an admirable survey of the progress of Christianity through the centuries. "The main thought underlying the lectures, the only characteristic feature of the treatment of the subject, is that the Christian Church is an organism, and that consequently its progress has been conditioned by the laws of organic life." It would hardly be possible in so brief a compass to put more of sound learning and wise reflection on so great a theme. Perhaps the total impression of a given period is sometimes misleading—as, for instance, in the case of the Ante-Nicene period where the unity of the church, as usual, is too strongly emphasized.

Sir William Dawson is too well known as a thorough scientist and as an earnest apologist for the substantial accuracy of the Biblical teaching respecting what is otherwise considered pre-historic time to make necessary any full characterization of his *Meeting-Place of Geology and History*. He argues in this work to show (1) That the latest researches in Geology go to

Father Eells, or The Results of Fifty-five Years of Missionary Labors in Washington and Oregon. A Biography of Rev. Cushing Eells, D.D. By Rev. Myron Eells, D.D. Boston and Chicago: Cong'l S. S. and Pub. Soc., 1894. pp. 342. \$1.25.

The Trial and Death of Jesus Christ. By James Stalker, D.D. New York: A. C. Armstrong & Son, 1894. pp. xx, 321. \$

Four Periods in the Life of the Church. By Henry Ferguson, M.A. New York: James Pott & Company, 1894. pp. 197. \$

The Meeting-Place of Geology and History. By Sir J. William Dawson, LL.D., F.R.S. New York, Chicago and Toronto: Fleming H. Revell Co., 1894. pp. 223. \$1.25.

show that man has been on the earth only about 7,000 years. (2) That the time of man's appearance was probably in the post-glacial age at a period when the climate of the north-temperate zone was much milder than now and the continental areas much more extensive. (3) That there are found geologic traces of three races belonging to this period which seem to have had the characteristics respectively of the Sethites, Cainites, and the mixed races of the Bible. (4) That after the mild period in which man appeared there followed a partial recurrence of glacial cold and a subsidence of the land to its present dimensions with an overflow of the most favored and probably thickly-settled portions of the country, which is the counterpart of the Biblical Deluge. The elaboration of these points from Geology and Archæology, leading to the conclusion that the future will prize much more highly than does the present the purely scientific value of the earliest Biblical narratives, makes up the substance of the work. The book is illustrated with cuts and the whole make-up would be very attractive were it not for the frequency of broken types.

The second edition of *Fundamental Problems* by the editor of *The Open Court* differs from the first by the addition of an initial chapter and an appendix of 100 pages in reply to criticisms. These changes have not done away with the somewhat "scrappy" character of the book occasioned by bringing together a great number of brief contributions to a magazine. The work is a perfect mine of information as to the answers given by the philosophical Monism of the author to a vast number of questions in the realms of metaphysics, psychology, ethics, and æsthetics. The Monism of Dr. Carus is neither materialistic nor spiritualistic. It asserts the unity of all, the nature of which can be learned by the scientific construction of its laws from the study of facts, and carries this method into all spheres of human life,—ethical and religious, as well as intellectual.

The author of *Evolution and the Immanent God* lays no claim to being a specialist in biology or philosophy. There is a certain unobtrusive, and evidently unconscious, autobiographical quality about the work which frees it from a smoky polemic flavor and surrounds it with an atmosphere of calm, wholesome religious thought. Brought face to face with the problem of the bearing of scientific evolution on his religious life, the author seems to have felt the necessity of thinking himself into clearness and peace. He sees the necessity of a clear view, first of all, of what Evolution, as a scientific hypothesis worthy of general acceptance, is. He describes it as "an organized, universal law of causation, by which one thing is developed or drawn out of, another, the complex from the simple, and the more complex from the less complex," p. 23. He concludes, however, that those are right who judge that such a law requires for the production of the visible world,

Fundamental Problems: The method of Philosophy as a systematic arrangement of Knowledge. By Dr. Paul Carus. Second edition, enlarged and revised. Chicago: Open Court Publishing Co., 1894. pp. xii, 373. paper, 50c.

Evolution and the Immanent God: An Essay on the Natural Theology of Evolution. By William F. English, Ph.D. Boston: Arena Publishing Co., 1894. pp. 122. cl., \$1.00; paper, 50c.

the introduction, from time to time, of new elements or forces. It is by this limitation to the law of evolution that he finds room for the Incarnation. In discussing the bearing of this law on the questions of Natural Theology, he senses the central point and tries to clear up the true Christian idea of God. This he finds to be the Immanent God of the first chapter of John's Gospel. With this conception of God, Evolution, as before defined, does not conflict. Possessed of these two fundamental conceptions, he proceeds to show the relation of Evolution to the arguments for the Being and Beneficence of God, the Incarnation, the Supernatural, and Immortality. He sees the main points at issue and does not try to dodge or bluster, and finally comes to the conclusion, that if God be rightly apprehended, Evolution confirms rather than shakes the results of natural theology. This is not a great book, but it is the product of clear thinking by a well-read, thoughtful pastor.

The subject of *Personality, Human and Divine*, must abide as a fundamental one for human thought. Man must stop all strenuous thinking, or else he must, from time to time, "review his reasons for believing in a personal God." This is the task the author sets himself in the light of modern science, and with the guidance of a Neo-Hegelian philosophy. The belief in a personal God is a primitive instinct progressively justified by reason. This primitive instinct is justified by the universal, though sometimes vague, recognition of the personality of God, which is progressively refined through philosophers, prophets, and church fathers into the doctrine of the Trinity. The arguments for the being of God are really but the analysis of this universal primitive instinct, and rest upon the analysis and analogy of human personality, which is the gateway to all knowledge. They, at least, show the strength of a primitive conviction, and to ascribe this conviction to delusion and folly is to ascribe the wisest and noblest of historic phenomena to the influence of folly and delusion. But personality, from its very nature, desires self-communication; there is, therefore, the antecedent probability of a revelation.

"There is, then, on the one hand, the expectation of a personal revelation historically founded on our religious instincts, and philosophically justified by our analysis of personality. There is the gradual refinement of this expectation, till it culminates in the demand for a God of love. And then, at the precise moment when the expectation culminates, and through the same instrumentality by which its final form is affected (Jesus), a revelation purports to come; which, if true, miraculously fits the facts, and, in virtue of so doing, has moulded history ever since; and which, if in any degree or form untrue, falls hopelessly to pieces, crumbles into fragments, vanishes into air; and yet, despite of so doing, continues the while to mould mankind, and to mould them for their progress and their good."

This is the dilemma which the Incarnation presents to one who would deny it as the supreme revelation of the divine personality. Such a general line of argument is not new. The author insists, indeed, on its age. But

its reshaping is singularly fresh and skillful. The author combines the historical sense with metaphysical insight and logical precision to a rare degree. In fact, the unerring skill with which he smites through the confusions surrounding the discussions of the day and lays bare the real points at issue and the presuppositions on which conclusions are based is beautiful — *e. g.*, his discrimination as to the relation between inspiration and literary criticism. His style throughout is clear, crisp, and firm. There is an occasional passage of almost poetic beauty. There is no loud declamation, and no bad temper. One does not need to agree with all that the book contains to find it helpful, clarifying, and ennobling.

The Gospel in Pagan Religions is an anonymous work the aim of which is to show that the Gospel — *i. e.*, a sense of the need of salvation and a hope of securing it — is to be found, in however faint and imperfect forms, in all religions. Chapter I describes the Gospel according to Jesus. There is here considerable show of an effort to distinguish the teachings of Jesus from those of the writers of the New Testament. Great stress is laid on the necessity of separating the words of Jesus from those of the narrators, and further, of separating the words in which he declares the divine way of salvation from those in which he teaches the saved ones, after being saved, what they should believe and do. Accordingly, John iii, 16 is selected as the first and chief statement of Jesus' Gospel. The author may be right in assuming this verse to be the very language of Jesus himself; but he gives no hint that this is a disputed point. The parables of the lost sheep, the lost piece of silver, and the prodigal son, are also mentioned as enforcing the same truth. The following chapters discuss the "Gospel Condition of Salvation," "The Gospel in Pagan Religions," "A Saviour the Desire of All Nations," and "The Cause of Christian Missions." The author holds that faith in the divine mercy is the sole condition of salvation; and though he himself has a creed, and regards creeds as useful, and for their purpose, necessary, he argues that the mercy of God is able to save all men, of whatever age or nation, who feel their need of salvation. He rejects the theories of conditional immortality and future probation, and argues that his view is best calculated to enforce the importance of Christian Missions. The book is ably written and contains much that is suggestive and stimulating.

Mr. Markwick's little book on *Fundamentals* is not, as one might infer from the title page, and even from the preface, a theological disquisition on the principal doctrines of Christianity, but a dozen sermons on the following subjects : God, Man, Sin, Repentance, Faith, Regeneration, Adoption, Peace, Hope, Love, Holiness, Heaven. The style is throughout homiletic. No attempt is made to give scientific definitions, or to make nice distinc-

The Gospel in Pagan Religions: Some Thoughts suggested by the World's Parliament of Religions. By an orthodox Christian. Boston: Arena Publishing Co., 1894. pp. 150. cl., \$1.25; paper, 50c.

Fundamentals: A brief unfolding of the Basal Truths of the Christian Faith. By W. Fisher Markwick. New York: A. D. F. Randolph & Co. pp. 276. 75c.

tions. There is no discussion of disputed points of doctrine. The author's aim is "to set forth in simple form" and "without the slightest tinge of sectarianism," "those basal truths of the Christian religion which are fundamental to all rational and reliable belief." He has succeeded in doing this. He writes in a pleasant, attractive style. He has a forcible and happy way of impressing familiar truths. But the book can hardly be said to be an important contribution to theological science. It looks somewhat singular, that in a work dealing professedly with Christian truth no one of the discourses should be devoted to the person or the work of Christ. Christ is, however, in the first discourse, largely dwelt on as the Revealer of God. Incidentally, thus the Incarnation is spoken of; but the Atonement is nowhere treated of. The inference would seem to be, that the author does not regard this as a "fundamental" doctrine.

Before He is Twenty consists of five essays which appeared originally in the *Ladies' Home Journal*. Mr. R. J. Burdette writes of *The Father and His Boy*; Mrs. Frances Burnett on *When He Decides*; Mr. E. W. Bok, who edits the book, on *The Boy in the Office*; Mrs. Burton Harrison on *His Evenings and Amusements*; Mrs. Lyman Abbott on *Looking Towards a Wife*. The essays contain some excellent, healthy advice upon the topics enumerated. The book is diffuse on a few points under each head rather than full and suggestive of many. Good as the book is, and helpful within a limited range, the outcome may seem hardly worth a volume. Perhaps the freshest essay is Mr. Bok's on the office-boy. We may not agree with Mr. Burdette's whole programme of discipline, but he says some good things, especially about the religious responsibility of the head of the family. There are some excellent general principles about evening amusements, so good that we wish particulars had been discussed more fully. The title of the book is "taking," but we must not expect too much of this unpretentious volume, — good only as far as it goes.

The fermenting discussions of the day in regard to the Church and its relation to the world are often confusing rather than helpful. Strenuous emphasis on half-truths, exaggerations of certain phases of life, together with looseness of diction, have aroused oppositions and wounded many sensitive hearts. The clear and discriminating addresses of Dr. Gladden on *The Church and the Kingdom*, and *The Law of the Kingdom* are therefore the more welcome for the balance he maintains between conflicting theories. The Church is here dignified as the chief and indispensable organ for the establishment of the Kingdom of God, rather than an obstacle; while the Christian law, "Thou shall love thy neighbor as thyself" is defended against a false altruism.

Before He is Twenty: Five Perplexing Phases of the Boy-Question. By R. J. Burdette and others. New York, Chicago, and Toronto: Fleming H. Revell Co., 1894. pp. 104. 75c.

The Church and the Kingdom. By Washington Gladden. New York, Chicago and Toronto: Fleming H. Revell Co., 1894. pp. 75. 50c.

Alumni News.

NECROLOGY FOR 1893-1894.

READ AT THE ANNUAL MEETING OF THE ALUMNI, JUNE 16, 1894.

The first death recorded among our alumni after our annual meeting in 1893 was that of ARETAS GOODMAN LOOMIS, who died on the 31st of July at Greenfield, Mass. He was born at Huttonsville, West Virginia, October 16, 1820. He graduated from Williams College in 1844, and from the Theological Institute of Connecticut in 1847. He studied for a time at Union and Princeton theological seminaries, preached for six months at Colebrook, Conn., and was ordained at Bethlehem, Conn., Jan. 30, 1850. He served that church for ten years and then resigned on account of failing health. After leaving Bethlehem, his health was not such as to permit him to accept a call to the regular pastorate, but he supplied various pulpits temporarily, and was for a time acting pastor of the church at Greenfield, Mass. During the war of the rebellion he was engaged in the work of the Christian Commission. His wife was Elizabeth Mason Bellamy of Bethlehem, Conn.

GEORGE SAMUEL PELTON was born at South Windsor Nov. 18, 1845. In his boyhood he attended a private school taught by a daughter of Professor William Thompson. The beauty and nobility of her character made a deep and lasting impression upon his mind. He soon became a Christian and united with the church in South Windsor, and later, through the influence and advice of his teacher and her father, he was led to enter upon a course of education preparatory to the ministry. He graduated from Monson Academy in 1868 and from Amherst College in 1872. After teaching school for two years he entered this Seminary and graduated in the class of 1877. On the 15th of May, just after his graduation from the Seminary, he was ordained as an evangelist in the First Congregational Church of South Windsor and immediately started for the Far West. His first pastorate was in the northwestern part of Minnesota in the town of Glyndon. Here he had a parish 150 miles long by 130 miles wide. He was the only Congregational minister, and, with one exception, the only missionary in all this region. Here he established Sunday-schools, organized churches, and laid the foundations upon which others were to build strong and enduring structures. It was at

Glyndon that he met Miss Jennie Grant, who, on Oct. 20, 1879, became his companion for life, and a most earnest helper in all his work.

In September, 1880, at the earnest solicitation of Dr. Cobb, Mr. Pelton went to Deadwood, South Dakota. Here he was for a time engaged in evangelistic work with B. Fay Mills, and after the departure of Mr. Mills he was, through all his stay in Deadwood, the only Congregational minister among the Black Hills. In spite of many obstacles the church grew in numbers and strength, and the pastor held a large place in the confidence and affection of the people, but his health failed to such an extent that he became convinced that a change must be made, and accordingly, in November, 1883, he went to Omaha, Neb. Here he preached at first in the open air, gathered a congregation, organized what became the Third Congregational Church, worked with the people till they had built and dedicated free from debt a church edifice, and then resigned to take up a new and important work as pastor of the Park Church in Worcester, Mass. After remaining here two years he was called to the church in Higganum, Conn., where he remained till his death, which occurred on the 6th of September, 1893.

Mr. Pelton was a man well fitted for the work to which he gave his life. He knew how to meet men and adapt himself to them. He had a large and generous nature, and a kind and loving heart. He was deeply interested in the work of the Kingdom, not merely in his own field, but in that larger field, which he regarded as in a very important sense his own, — the world. His life and work at Higganum had greatly endeared him to the church and people there, and it was a sorrowful day for them when the news came that his work was ended. And yet it was not ended, for his works still follow him; and many lives will be stronger and purer for having been blest by his influence.

The long life of JONAS BOWEN CLARKE was filled with earnest, faithful, and successful Christian labor. He was born at Kennebunkport, Me., January 31, 1816. He graduated from Dartmouth College in 1839 and from the Theological Institute of Connecticut in 1842. He entered the pastorate at once, being ordained at East Granby, Conn., in November, 1842. Thence he removed, in 1846, to become pastor at Swampscott, Mass., where he remained twenty years. His work in this sea-coast town is described as singularly effective, touching all classes, affecting all sides of the village life, and enlisting in the labor of local education and philanthropy many influential Boston people who had summer homes at Swampscott. During the war Mr. Clarke served as chaplain of the 23d Mass. regiment, and for a time as division chaplain in the 18th Corps under Gen. Burnside.

He was also for one year stationed at Newbern, N. C., under the Sanitary Commission. A few years later Mr. Clarke transferred his connection from the Congregational to the Episcopal Church, being reordained to the ministry on August 25, 1868. During the next fifteen years he was connected with several Episcopal schools in succession—in Needham and Natick, Mass., in Wheeling, W. Va., in Des Moines, Ia., and in Indianapolis, Ind.,—and in each case also had charge of a church. The last eleven years of his life were spent in South Boston, Mass., as chaplain of two of the city institutions. Here he was active in good works, conducting the regular religious services, supervising efforts for education and diversion, especially by means of a library, and making himself a trusted friend and adviser both for the insane in one institution and for the petty criminals in the other. No stronger testimony of his worth is needed than the spontaneous and hearty grief over his death on the part of the prisoners in the House of Correction.

Mr. Clarke was of an active and buoyant temperament. His wide experience with boys as a teacher and with sailors and soldiers as a minister gave him a precious knowledge of character and tact in every relation. The warmth of his enthusiasm and devotion were unmistakable. Says a friend, "His Christ-like work has left behind it a Christ-like memory."

Mr. Clarke was married in 1843 to Miss Abby G. Read, of Manchester, N. H.

EDWIN CONE BISSELL died of pneumonia at his home in Chicago, April 9, 1894, at the age of sixty-two. He was born at Schoharie, N. Y., March 2, 1832. He graduated from Amherst College in 1855, and after teaching for one year at Williston Seminary, East Hampton, Mass., he commenced his theological studies at the East Windsor Hill Seminary, and graduated from Union Seminary in 1859. He was ordained to the pastorate at West Hampton, Mass., Sept. 21, 1859. Here he remained for five years, with the exception of the year '62-'63, which he spent in the service of his country as captain of Company K, Fifty-Second Massachusetts Volunteers. He was installed pastor of the Green St. Church, San Francisco, in 1865, and was dismissed in 1869. During his pastorate in San Francisco he was for two years editor of "The Pacific." After leaving San Francisco he was for one year acting pastor of the Fourth Church in Honolulu, Hawaiian Islands. He was called from there to the church in Winchester, Mass., where he remained three years. The next five years of his life were spent in the service of the American Board as missionary in Austria. During his stay in Austria, and subsequent to that, he devoted considerable time to the study of the Hebrew lan-

guage and literature, and in 1880 he entered the University of Leipsic to pursue these studies. Later in this year he was elected Nettleton Professor of the Hebrew Language and Literature in the Hartford Theological Seminary. He entered upon his duties in this position in 1881 and remained here till 1892, when he accepted a call to a similar chair in McCormick Theological Seminary, Chicago. In 1874 he received the degree of D.D., from Amherst College, and in 1893 that of LL.D., from Lake Forest University.

Dr. Bissell was one of the best-known conservative Biblical scholars in this country; and his reputation had extended across the water, where his writings had frequently received favorable mention in magazines and reviews. He wrote many articles for various periodicals, and his writings were always characterized by that same careful and thorough scholarship for which he was noted in the class-room. He was the author of several works which have received high commendation, and which reveal his thorough scholarship and his reverent spirit as a Biblical student. Among them are *The Historic Origin of the Bible*, published in 1872; *The Pentateuch*, published in 1885; *The Apocrypha of the Old Testament*; *Biblical Antiquities*, published in 1888; a text-book entitled *An Introductory Hebrew Grammar*, which appeared in 1891; and a handbook called *Genesis in Colors*, which was brought out in 1892. As a teacher Dr. Bissell was highly esteemed by his students. They recognized in him a man who thoroughly believed the great truths which he tried to teach, and who was able to give a reason for the faith that was in him. He had a rare faculty for arousing enthusiasm in the work of his department, and the amount of Hebrew read by his classes was a matter of surprise to the older graduates of the Seminary. His work in the class-room gave a new interest to the study of Hebrew, and many men to-day are reading their Old Testaments with a deeper and more intelligent interest because of his instruction. But perhaps it was in his noble Christian character and his thoroughly consecrated life that he illustrated most clearly the power of that religion which he so earnestly desired to help carry to every creature. His work in the Fourth Church in Hartford and his connection with mission work in Chicago reveal at once the spirit of the man and suggest to us that before many a Christian student to-day are open doors which are never entered. He might have shut himself up in his class-room and devoted all his energies to the study of the subjects which had such a fascination for him, but he remembered those all about him who were crying out for the help which he could give them. His heart was too tender and his love too great to turn away from them; and walking in the footsteps of Him who came "not to be ministered unto but

to minister," he went out into the suffering and sin-laden world to carry messages of hope and joy to many wounded and aching hearts, and in the wards of the Hartford Hospital, where his presence had been a benediction, and down among the poor and the suffering in the crowded streets of the city, there was mourning when he died because they had one friend less. Dr. Bissell was married in 1859 to Miss Emily Pomeroy of Somers, Conn., who survives him.

On March 16, 1894, there passed away at Fredonia, N. Y., DANIEL WEBSTER TELLER, who studied for a time a student in the Seminary in the class of 1870. Mr. Teller was born July 26, 1836, at Yorktown, N. Y. He intended at first to be a physician, and graduated at the Medical School of the University of New York in 1865. After entering upon a promising practice, he was drawn into the work of the ministry. With a brief preparation, he was ordained pastor at Hadlyme, Conn., in 1870. Two years later he became acting pastor at Ridgefield, Conn., where he remained eight years. During this time he published a "History of Ridgefield." In 1880 he became acting pastor of the Howard Ave. Church in New Haven. In 1882 he removed to the pastorate of the church at Sherburne, N. Y., remaining six years. In 1888 he became pastor at Owego, where he remained till within a few months of his death. At Fredonia he had just become pastor of the Presbyterian church.

Mr. Teller was married in 1863 to Miss Emilie F. Stephens, of Mt. Kisco, N. Y., who died in 1876.*

EASTERN NEW ENGLAND ASSOCIATION.

The Seventh Annual Reunion of the Alumni Association of Hartford Seminary for Eastern New England was held at the United States Hotel, Boston, December 10th. Dr. A. C. Thompson, president of the Association, called the meeting to order at twelve o'clock. After the regular routine business, officers for the new year were elected, as follows: President, A. C. Thompson, D.D.; Vice-President, F. A. Warfield; Secretary and Treasurer, E. N. Hardy; Executive Committee, P. M. McDonald, Ph.D., and H. C. Alvord. The regular standing committees were also appointed. James L. Barton, D.D., was elected to membership in the Association.

There was a slight change made in the after-dinner addresses by the introduction of a paper by Frederick W. Greene of Andover on "What *more* can the Seminary do for her Alumni?" This innova-

* The name of Jerome Allen, '54, should appear in the Necrology, but the delay of expected material necessitates postponement.

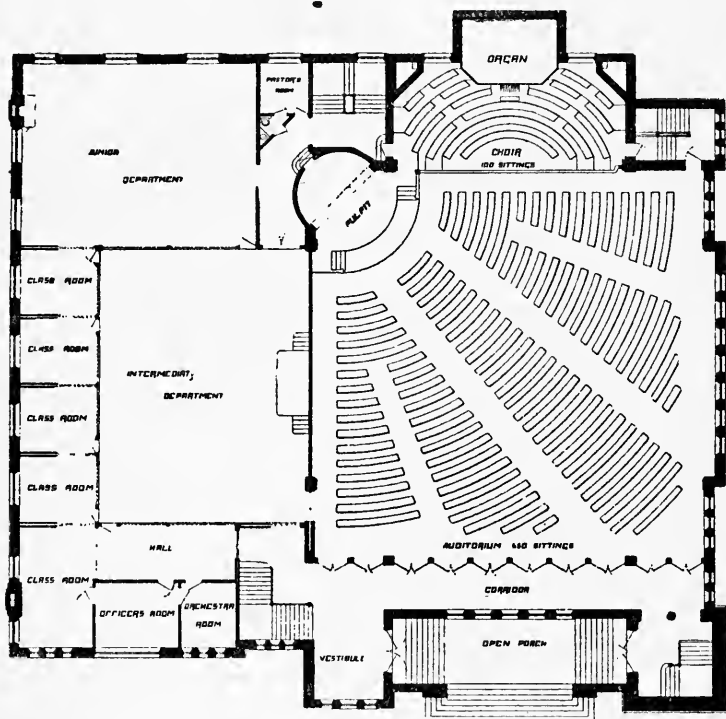
tion was most heartily received. The excellent paper was so full of suggestion, wit, and common sense that it added greatly to the enjoyment and profit of the whole gathering. Professor E. K. Mitchell brought greetings from the Seminary. His vigorous and wisely-directed enthusiasm for Hartford and Hartford men, based on a foundation of solid facts, left a deep impression on all present. Stirring addresses were made by Drs. Thompson, Webb, and others. As the company was separating several declared that it had been the most profitable reunion attended in years.

A MODEL INSTITUTIONAL CHURCH.

We join in the congratulations now being extended to Pilgrim Church, Cleveland, and to its pastor, Rev. C. S. Mills, '85, upon the successful completion of their new church edifice, which was dedicated during Thanksgiving week. Cuts of the church and full reports of the dedication services having already appeared in our denominational papers, it is not necessary for us to repeat what has there been so completely given. We are glad, however, to be able to give our readers views of the plans of the building, and to call attention to a few points in connection with them not elsewhere described.

The auditorium is arranged on the amphitheatrical style, with floor gently sloping toward the pulpit, and an ox-bow gallery occupying the two sides opposite the pulpit. Mention should also be made of a supplementary gallery, separated by glass doors, which extends out over the entrance, and contains nearly two hundred seats. The frescoing is very simple and tasteful, and the stained windows are thoroughly in harmony with the rest of the decoration. The center of the roof is filled with a dome window of stained glass, which gives a very beautiful effect, and which in the evening is lighted from above by electric lights. The lighting of the auditorium, instead of being centralized in a reflector, is distributed along all the arches of the roof and under the galleries by lines of incandescent lamps. This is a most effective method, and seldom will it be necessary to use the full facilities in this direction. Separating the auditorium from the Sunday-school room is a movable partition of unusual proportions, which enables these two rooms to be thrown together, thus more than doubling the capacity of the church, and making it possible to accommodate an audience of about 3,000. The Sunday-school room is modern in all its appointments, having fourteen classrooms, besides the junior room, which are separated by sliding doors and partitions; these slides are all operated from the superintendent's desk by an ingenious system of levers. The gallery series of

class-rooms is not shown on the plan, but it extends around three sides of the main room. The three rooms in front of this portion of the building are taken for the church offices, the corner one being the pastor's study.



MAIN FLOOR.

As regards the basement story, or the "Institutional floor," as it is called, the plan is, perhaps, sufficiently plain. We may say, however, that the equipment in every department is singularly complete and perfect. The gymnasium has not only a fine set of apparatus, but also a thorough outfit of lockers and shower-baths of the most approved patterns. The pantry and kitchen are ample in size, and fully furnished. The boy's brigade has a fine drill room supplied with gun-racks and lockers. The whole edifice is heated by steam from two large boilers, which also furnish power for the engine, which, in turn, runs the dynamo and the ventilating fan, and operates the sliding doors. We have not here attempted to give a full description of the building, but only to supplement descriptions which have already appeared, and to furnish our readers with a complete view of the arrangement of rooms, so that all may be able to take suggestions

from it. That to which we wish most to call attention in this new building is the combination of the true churchly idea which finds expression in the auditorium, with a complete apparatus for efficient



"INSTITUTIONAL" FLOOR.

Sunday-school and institutional work. In many respects this church is a model. It is given to few ministers to see so complete a realization of cherished plans as has thus been given to Mr. Mills. We congratulate him on the possession of a people so responsive, so generous, so devoted. We congratulate the church on such enthusiastic and progressive leadership. And we take satisfaction in the reflection that the ideas which thus find so noble an embodiment are Hartford-born.

The churches of Franklin County, Mass., make a constant effort to keep in touch with each other by interchanges of ministerial service, especially in fraternal gatherings for the quickening of the spiritual life. Among the active agents in these meetings are many Hartford men. Dr. LYMAN WHITING, '42, is the Nestor of the neighborhood. At a series of Gospel Meetings, November 21 to 25, at the church at Turner's Falls, where

HARRY C. ADAMS, '89, is pastor, Dr. Whiting and D. H. STRONG, '85, assisted. At the meeting of the Franklin Association December 11, Mr. Adams had a paper on *What constitutes the inspiration of the Bible?*, and Mr. Whiting one on *The Theological Outgrowth of the Philosophy of Plato and Aristotle*. Among the church periodicals that come to our table we note in this connection *Church Work*, edited by E. P. BUTLER, '73, and published quarterly for his church at Sunderland. *The Connecticut Valley Congregationalist*, published monthly by A. C. HODGES, '81, has already been noted in these pages.

The one hundredth anniversary of the First Church, East Haddam, Conn., was celebrated October 24. Addresses were made by HENRY M. PARSONS, '54, of Toronto, and JOHN L. KILBON, JR., '89, Boston, former pastors.

GEORGE H. LEE, '84, served as moderator of the General Association of Washington, held at Colfax, and LEVERETT H. HALLOCK, '66, preached the sermon.

The church in Andover, Conn., GILBERT A. CURTIS, '77, pastor, has recently held a series of evangelistic services which have resulted in thirty conversions. The pastor was assisted by a band of crusaders.

A good article on *How much should we require for Church Membership?* by DWIGHT M. PRATT, '80, is printed in *The Congregationalist* of October 18.

CHARLES H. PETTIBONE, '82, preached the annual sermon at the Colorado Association, which met with the Second Church, Denver, in October.

HERMAN P. FISHER, '83, has resigned his pastorate in Ortonville, Minn., and was dismissed November 21. He declines a call to the church in Millbank, S. D.

CHARLES A. MACK, '84, of Rantoul, Ill., has accepted an invitation to the pastorate of the church in Cando, N. D.

The church in Marshalltown, Iowa, CLARENCE R. GALE, '85, pastor, has introduced a new order of worship, containing, among other exercises, a General Confession and Thanksgiving, in which the congregation join.

A valuable paper on *The Institutional Church* was presented by GEORGE B. HATCH, '85, at the Northern California Association in October.

WILLIAM E. STRONG, '85, Beverly, Mass., has been called to the pastorate of the First Church, Jackson, Mich.

CHARLES H. CURTIS, '86, who has begun his work as pastor of the Hassalo Street Church, Portland, Oregon, was given a cordial reception October 24.

The First Church, Colchester, Conn., CHARLES F. WEEDEN, '87, pastor, is working cautiously and successfully in the field of church extension. Three classes have been lately organized, one composed of young

women who are studying the *Story of Liberty*, and two more general classes, that listen to lectures and participate in discussions on crucial epochs in secular and ecclesiastical history. The church provides for its young people a gymnasium and reading and amusement rooms.

JOHN BARSTOW, '87, has resigned the pastorate of the church in Glastonbury, Conn., and accepts a call to the pastorate of the Mystic Church, Medford, Mass.

THOMAS M. HODGDON, '88, has declined a call to the Theological Seminary at Marash, Turkey.

After a protracted absence on account of illness, WALLACE NUTTING, '89, resumed his labors in Plymouth Church, Seattle, Wash., October 21.

EDWIN N. HARDY, '90, was one of the speakers at the Boston Ministers' Meeting in October on the theme, *Some Aids to Ministerial Success*.

GEORGE M. MORRISON, '90, has been installed pastor of the church in Marshall, Minn. On October 17, he preached the sermon at the ordination of his successor in the church at Ada, Minn.

HENRY HOLMES, '92, has been installed pastor of the church in Wauwatosa, Wis.

At the autumn meeting of the Litchfield Northwest Conference, held at Warren, Conn., CHARLES D. MILLIKEN, '92, read a paper on *Our Great Need and Privilege to Work for God*.

JOHN Q. JOHNSON, '93, has been elected president of Allen University, Columbia, S. C., and dean of the theological department. The departments of the university are: Theological, Classical, Scientific, Law, Normal, Intermediate, Graded, Domestic Economy, Music. The university was founded "to aid in the development of the highest type of Christian manhood; to prove the negro's ability to inaugurate and manage a large interest; to stimulate and encourage the worthy and aspiring young men and women of a race pressed to the rear by previous condition; to train them not only for the pulpit, the bar, the sick-room, and school-room, but for intellectual agriculturists, mechanics, and artisans, so that those now doing the manual labor of the South shall be fully equipped to perform the mental operations incident thereto as well. To educate, in the fullest sense of that comprehensive word, is the work, mission, and cause for the establishment of Allen University." President Johnson has an article in the *A. M. E. Church Review* for July, on *The Financial Factors in the Educational Work at the South*.

HARRY T. WILLIAMS, '93, was ordained as a pastor's assistant at Middletown, Conn., on December 11, Professor Jacobus preaching the sermon, and Dr. A. W. HAZEN, '68, and H. H. KELSEY, '79, assisting in the service.

J. SELDEN STRONG, '94, in charge of the church at Patten, Maine, was ordained at Island Falls on December 5.

Seminary Annals.

THE ELECTIVE CHOICES of all the classes have now been made and the schedule adjusted for the year. Of the 59 electives offered, all but 8 were called for by one or more students, though 5 classes were considered too small to warrant proceeding. The operation of dove-tailing the various prescribed and elective courses into a schedule is somewhat intricate, and occasionally, in spite of care, works hardship at some point for particular professors or students.

AMONG RECENT NOTABLE GIFTS to the Library are a large collection of duplicates from the Library of the A. B. C. F. M., and a singularly perfect rubbing of the great Nestorian Tablet, erected at Si-ngan-fu in 781, from F. M. Chapin, '80, missionary at Lin-Ching.

THE GENERAL EXERCISE HOUR on Wednesday afternoons has been occupied since our last issue by two Missionary Meetings, November 7 and December 5, addressed respectively by John Howland, '82, on his word in Guadalajara, Mexico, and by Dr. James L. Barton, '85, on the Armenian crisis; a Faculty Conference, October 31, at which Professors Gillett, Jacobus, and Mitchell spoke on *The Relation of Seminary Students to Outside Work*.

THE CAREW LECTURES of Rev. Charles Cuthbert Hall, D.D., will begin on January 8. The general subject, *Qualifications for Ministerial Power*, will be distributed into six lectures thus: *The Power of a Qualified Ministry, Qualifications Physical and Intellectual, Qualifications Experiential and Devotional, Qualifications Social and Pastoral, Qualifications Liturgical and Homiletical, and Qualifications Theological and Ecclesiastical*.

THE STUDENTS OF THE SEMINARY were represented at the recent meeting of the Interseminary Missionary Alliance, at Springfield, Ohio, by Messrs. Kelly and Wm. Hazen. Mr. J. E. Adams, a graduate of McCormick Seminary, is to travel this year among the seminaries to stimulate greater general interest in missions and, if possible, to secure the introduction of special courses of study upon them.

MOST OF THE STUDENTS went home for their Thanksgiving dinner. Those who remained here were the guests of the Y. M. C. A.

RECENT SOCIAL EVENTS in the Seminary circle have been an illustrated talk by Professor Mitchell at his house to the Middle Class on life and things in the Orient, and a reception for the Faculty, the Middle Class, and some others at Professor Merriam's.

ON DECEMBER 11 a council was held, with public services, to recognize the Glenwood Congregational Church, Hartford, of which Mr. Ferrin, of the Middle Class, is minister-in-charge.

THE
HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

THE RECORD TAKES PLEASURE in making room for the special announcements of the Hartford Seminary Press that precede this page. The Press authorizes us to add that in the sale of books, Bibles, etc., it will, so far as possible, make specially advantageous terms to our subscribers.

ATTENTION IS CALLED to the timeliness of the contributions by Professors Beardslee and Mead. Everyone is now talking, more or less, about Ritschl, and Professor Mead's skillful exposition and critique of his views will be widely welcomed. The question as to the *Unity of the Bible* is a perennial one. Professor Beardslee's splendid grasp of the history of thought respecting it, his keen perception of the difficulties involved in any attempt to find its unifying principle, and his clear exposition of certain striking unities which do run through the whole volume, all make his address unusually helpful.

SUNDAY-SCHOOL MANAGERS and agitators are a trifle too apt to forget that their mission is not only to the children and youth but to adults, and that it does not stop with those "not yet brought to Christ," but extends to those who are struggling

with the problems of mature Christian experience. The Sunday-school should not be content with being simply a "feeder" to the church, and a kind of spiritual kindergarten. Its true ideal is to train *every* section of the parish community in the habit of Bible study, and in the personal application of Bible principles. Christian nurture is needed by all ages, and within as well as without the bounds of church membership. We suspect that one of the prime reasons why many Sunday-schools lose their grip on the growing youth, and have no hold at all on the grown up, is that they have not considered the intellectual and spiritual needs of these maturer classes. Instead of urging the abstract duty of being in the Sunday-school, it would often be wiser first to supply instruction that a thoughtful man or woman could receive without sacrificing a reasonable self-respect. Unmeasured injury has been done to the popular repute of Bible study by handling it as if only puerile methods and puerile results were possible in it.

THE RECENT ISSUE of a pastoral letter by the Bishops of the Protestant Episcopal Church is a notable event, both as an exhibition of Episcopal functions and as a formal statement of doctrine. The document is somewhat long, but clear and well ordered; its general tone is positive, yet temperate and dignified. The occasion for it is found in "certain novelties of opinion and expression which have seemed to us to be subversive of the fundamental verities of Christ's religion." The doctrines specially considered are those of the Incarnation and of the Scriptures. The purpose is primarily "to comfort" those who have been "disturbed and distressed" by laxity of doctrine in others, but obviously also to rebuke and warn offenders themselves. The method of argument is the citation of the Apostles' and the Nicene Creeds, the Prayer-Book, and the Articles of Religion (in this order) as a legal basis, with added explanations in which the Biblical warrants for the doctrines are stated to some extent, and the nature of the Church's position is urged more or less homiletically. The argument is repeatedly said to be not for vindication or exhaustive demonstration, but for popular information as to what "every minister of this Church has pledged himself to hold, teach, and defend, and to hand on unimpaired to those who

shall come after us." Without attempting any comment in detail, we quote a few notable remarks.

The episcopate is defined as that "to which, in a peculiar manner, the deposit of faith has been intrusted." Bishops speak "not as truth-seekers, but as truth-receivers."

The creeds cited, it is said, "do not represent the contemporaneous thought of any age"; "they are voices from above" (*i. e.*, from God), "and, as such, are entitled to our implicit faith." Furthermore, "fixedness of interpretation is of the essence of the creeds," and this means adopting "the plain and definitely historical sense" determined "by the consentient voice of the Church in all ages."

What is said about the Incarnation is marked by an elaborate emphasis on the Immaculate Conception. The Incarnation, thus regarded, "is not only the cardinal and fundamental doctrine of the Christian faith, but it includes and involves all of our Lord's redemptive work." Touching the Resurrection, also, the notion of "a so-called spiritual resurrection" is repudiated. The stress on the conjunction in Christ of two utterly diverse natures is constant, and prevents attention to the Atonement.

The treatment of the Scriptures is more cautious. The Church standards, it is claimed, assert only the fact of inspiration, not the mode. That interpretation is a progressive art is admitted. Devout criticism is welcomed. "Irreverent rashness," "unscientific method," and "presumptuous superciliousness" among "professed critics" are rebuked. Inspiration is defined as being of "the men," not of "the book." "The inspiration of the Holy Scriptures is a postulate of faith, not a corollary of criticism." Study or education on any other assumption are "pernicious."

We make no comment on these utterances, except to say that they—and the whole letter of which they are a part—are curiously interesting indications of the dogmatic position of one ecclesiastical body and the logical method by which that position is maintained.

THE VEXED ARMENIAN QUESTION has not yet ceased to be a question. During the delay in the investigations talk grows more and more common about the Armenian revolutionists.

Many Christian people in the United States, having the Declaration of Independence in their blood, and seeing that in the East Bulgaria has been set up as an independent kingdom, sympathize with the revolutionary movement, and think that in it is to be seen a way of relief for the oppressed Armenian. Rev. W. F. English, formerly a missionary at Sivas, has carefully collated from the *British Consular Report* of 1880, and the advance sheets of M. Vital Guinet's *La Turquie d'Asie*, statistics bearing on this question. They show that in the nine Turkish provinces which are most largely Armenian, out of a total population of from 4,600,000 to a little over 6,000,000, from 73 to 78 per cent. are Mohammedans, and only from 11 to 14 per cent. Armenians. Under such circumstances the erection of any or all of these provinces into an independent Armenian state is a clear impossibility. Revolutionary proceedings, under such circumstances, are obviously not only hopeless but iniquitous. There are certainly wrongs to be righted, and the sympathies of the Christians of the United States should go out to their Armenian fellows. But the way of revolution is clearly not the way to right the wrong, neither is the encouragement of revolutionary sentiment the best way to express Christian sympathy.

THE ALUMNI of Hartford Seminary have doubtless noted the establishment within a few years, in New York city, of a School of Pedagogy, — an institution designed for the advanced, scientific training of teachers. Few, perhaps, have noted the fact that the prime mover in its foundation was once a student at East Windsor Hill. It would be interesting to know how much of the career of Dr. Jerome Allen, sketched in the *Necrology*, derived its impulse from the old Seminary. His success in the science of teaching suggests once more the close relationship between teacher and preacher.

THE UNITY OF THE BIBLE.

INAUGURAL ADDRESS OF CLARK SMITH BEARDSLEE, A. M.

Professor of Biblical Dogmatics and Ethics.

JANUARY 2, 1895.

The Bible is a microcosm. Its seas reflect all the skies, and its skies encircle all the earth. In the number and amplitude of its horizons, in the multitude and length of its perspectives, in its massings and dispersions of men it outlines all the aeons and all the areas of the world. Its cities and solitudes, its battle-fields and pasture-lands and homes, its altars and temples and faiths, its tragedies and rituals and feasts, its harems and thrones, its merchants and diplomats and kings, its children and widows and orphans and slaves, its famines and tempests and plagues, its predictions and theophanies and signs, its lying and cruelty and blasphemy and lust, its godliness and compassion and truth, its beatitudes and woes, its burials and births, its deities and demons and Redeemer, its story in action of the origin, career, and issue of all things makes it in content wholly unique—a living and literal panorama. Men of every race, lives of every grade, creeds of every faith, seraphs from the open heavens and the prince of the nethermost pit are introduced to our eye. Its tidings come in the forms of visions and debates and dreams; of prayers, lamentations, and songs; in allegories, predictions, and appeals; in parables and proverbs and psalms; in recitals and epistles; from annalists and poets, philosophers and prophets, moralists and historians, courtiers and herdsmen, fishermen and kings. It has an ode for every sorrow, an epic for every triumph, a harp for every joy, a sting for every sin and a vent for every passion in this great world's varied life. Its dimensions are indeed but meager—a pocket volume. The stream of its life seems easy to span. But within this narrow channel are felt the throbbings of all the tides from all the seas. Its multitudinous waves so fluid and clear, or so turbid and rough, are the pulse beats of the very heart of the universe of life. In a very literal sense it is a

book of life, manifold and complex with all the infinite variety of all the restless world.

One fact concerning it strikes all eyes. Its fragments, though sprung from so many authors, dating from so distant times and molded in so diverse forms, by some invisible and resistless force have been collected and continued for almost a score of centuries in a single book. Despite the disturbances of time they have been held together as by a vital and omnipotent bond.

And yet from the very start this apparent unity has been stoutly assailed. The first protest rose from the Jews. The teachings of Jesus and His disciples about the seed of Abraham, the sabbath, the temple, the priesthood, the ceremonies and traditions and terms of salvation and the sufferings of the Messiah they thought derogatory to Moses and the Prophets. Hence the union of the Jewish and the Christian Scriptures yielded to their ears the harshest discords.

This cleft between the Testaments the Gnostics tried to make more deep and wide, though from an opposite motive. Bitterly hostile to the Jewish Jehovah and the Mosaic laws, in philosophy essentially dualistic, in motive purely intellectual, and in method amazingly syncretistic, their influence has been enduring and immense. In one form and another their arguments for a speculative religion and against a consensus of Hebrew and Christian thought have wakened echoes in every century since.

This same antithesis was still further sharpened, though from still another motive, by Marcion. The Old Testament teachings concerning sin, God, law, works, and flesh he treated with baldest literalism and condemned as having no possible affinity with the mercy of God in Christ.

Similarly the Manichees argued vigorously against any combination of the ancient records with the new. They spurned almost the entire Old Testament. They felt the Hebrew deity evil, vengeful, envious, selfish, and ignorant. The ejection of the Canaanites, the system of awards, and the ethics of the saints were marshaled with telling force and skill against the Scripture harmonist. The great Church Fathers thus were made perforce to see, what they were frank to allow, hordes of seem-

ing discrepancies. Jerome in particular, by virtue of his sharply critical work, knew the problem well.

During the Middle Age the objections to Scripture unity, urged by Gnostics and Manichees, were re-echoed and reinforced by the Cathari. The difficulties most urged by them were the mutability, deceit, and cruelty of the Old Testament deity, the dark and earthly ethics, and the confused chronology and statistics evident in the ancient records.

In the Reformation period the dissonances of Scripture, as recognized by the Reformers themselves, were traced to the dark, legal, external, immature, transient, narrow, and insufficient qualities of the Mosaic teachings. It was characteristic of Socinianism to contrast the two Testaments and to point out the puerile and perverse people, the inferior leaders, the mixed morals, the external ordinances, the absence of laws ordaining prayer, the severe penalties, the barren ritual, the servile obedience, the earthly hopes, the narrow covenant of the ancient time. By their claim the entire Old Testament, including the decalogue, is forever abrogated.

The almost absolute sway of Biblical, ecclesiastical, and credal authority which followed the Reformation occasioned a multiform reaction of tremendous persistence and force. The motive of this reaction was to find a seat of authority coincident with the axioms of human thought. In its development reason soon came to avow itself a fountain of wisdom of an equal fullness, purity, and authority with Scripture. In this period the prominent features are the rise of Spinoza and the Rationalists, Grotius and the Deists, Cappellus and the Critics, Locke and the Materialists, and John Spencer and the Realists. The heavy and telling blows which these men dealt upon the traditionalists' edifice of Scripture harmony are echoing all about us to-day. Their onsets varied widely in motive, point of attack, and directness of assault. They subdivide naturally into two main camps, the one following general principles and broad outlines in philosophy, the other treating minutest details of text and history and literature and nature. They are the Rationalists and the Realists of the modern era, approaching the citadel from opposite sides, but obeying a common impulse to exalt the natural everywhere and deny the supernatural in the Scripture records.

In the camp of the Rationalists attitudes have been very diverse, from friendliest reverence to bitterest illwill, and from cold indifference to loftiest arrogance and disdain. But all, either as advocates or assailants, have handled theories of the universe which have vital and weighty bearing upon the integrity of the Biblical scheme.

Spinoza denied all inspiration to the historical books, interpreted miracles as purely natural, treated prophecy as a natural product of a vivid imagination, inferior to reason, void of intellectual certainty, abounding in discrepancies and not peculiar to the Hebrews. Clearly his unity of Biblical teaching would be a starved and meager thing.

Deism, in its effort to obtain a universal law of faith and life by dismissing Jehovah and enthroning nature, left but a lean and sterile Bible, excluding from Scripture all that was out of harmony with its presuppositions of a universal divine image in man and a universal conscience in life. Thus Scripture was shorn of all that was in any way special or distinct in revelation or faith. In the judgment of Tindal, the ethics of Confucius formed a higher and truer unity than the laws of Moses or even of Christ.

As an outcome of the philosophy of Descartes there emerged in Wolff a dualism which amounted to sheer fatalism, gearing all in grooves and cogs and so crushing the vitals of the Biblical teachings as to holiness and sin and making Scripture harmony impossible.

Hegel ranged the stages of human history in eras of pantheistic development. To fit his speculative scheme Mosaism found only a shadowed exhibit, prophecy was mostly ignored, the Biblical doctrine of the trinity became a majestic programme, God and man became little more than the pulsations of an infinite tide, while the Biblical doctrines of sin, holiness, atonement, and immortality were swept into an infinite void.

Kant's theory of knowledge and his connected view of the relation of religion to morals caused him to treat the Bible as a whole freely and to rate parts of it very low. He denied to Judaism any religious value and allowed its morals only a secondary significance. Biblical history seemed to him a matter of entire indifference, having in itself no moral value. Christianity was not an outgrowth of pure Judaism, but of a Judaism

modified and improved by Greek wisdom. Thus in his view the Bible presents in no sense any unity, either historical, intellectual, religious, or moral.

Schleiermacher, while intensely religious, was also intensely subjective. He is thus indifferent to this problem, coinciding essentially with Kant. His system of thought and faith, by virtue of its cardinal principle and of its omissions of Scripture teachings, is in itself a silent witness to the essential want of harmony and balance in the Bible.

Of the bearing of the Realists upon our problem only the broadest outline can be sketched. Modern science in the realms of history and nature, so amazing for its enthusiasm and success in the numberless forms of minute and accurate research, though in many lines at first supposedly independent of Biblical teachings, has come in our time to impinge upon the Bible on every hand.

In the field of nature the chief problems of Biblical interest have been opened by the sciences of Astronomy, Geology, and the many subdivisions of Biology; and they concern the Biblical accounts of creation, the flood, miracles, the unity of the race, and the relation of providence to law. Many assertions made touching essential details of the Biblical contents amount to virtual denials of the unity of the whole. For whatever may be said of the scientific statements of Scripture, multitudes of its contacts with nature and its view of the universe as a whole are integral and indispensable ingredients of its teachings. Especially where devotees of nature relegate the religious life in whole or in the main to the realm of superstition, it is clear that in their view the integrity of the Bible is beyond defense or belief.

In the field of history this realism has affected our problem yet more vitally and manifoldly. Its occasion here was a reaction against the sway of presupposition, allegory, and tradition in Scriptural exposition. Its method is prevailingly naturalistic, depreciating the testimony of revelation and searching among historic human records for historic human origins and developments. It has dealt with the text, literature, exposition, history, chronology, and antiquities of Scripture, thus affecting also the problem of the nature, design, method, and content of revelation and of the relation of revelation to religion, treating all, not only independently, but by comparison

with corresponding data in extra-Biblical realms. The textual and linguistic discussions, once so heated, have now become moderate and calm. Interest in the other problems is at white heat to-day. As an outcome of these researches, attested with noteworthy confidence and frequency, are affirmations like the following : as in the textual, so also in the historical, archæological, scientific, moral, and religious contents of the Bible there is a sensible and considerable admixture of error ; in the early records of both Testaments are both legends and myths ; the Mosaic teachings are largely flavored with pagan customs ; many of the records, notably the Pentateuch, Samuel, the Gospels and Acts, are composite, heterogeneous, and contradictory ; others, notably Chronicles, are falsified by design ; the religion of early Israel was different in kind from the prophetic type, having no knowledge of a sole and spiritual God and no experience of personal piety, and both were essentially diverse from the teachings of Christ ; not only does Scripture show many maladjustments *ab extra* but within are numberless discrepancies, both as to history and religion, due to the scores of alleged doublets and parallel accounts.

Among this cluster of studies there stands one superlative discipline which gathers and adjusts to the Bible the final accredited outcome of all these historical inquiries, and which thus becomes for the student of Biblical unity of most immediate and immense concern, *viz.* : Biblical Theology. This branch of study aims to collect and state in historical terms the religious teachings of Scripture, as historical exegesis brings them to view. Its motives are purely Biblical. Its methods are purely inductive. Its tendency, however, has been frequently, though by no inherent necessity and with notable exceptions, by the accentuation of varieties in Biblical types to hinder rather than further the attainment of Biblical unity. Typical of the position of many is this recent utterance from Wendt :

“ Formerly the whole Bible was held equally pure and clear and true and authoritative. Then Paul was as good as Christ. Now for theologically cultured Christians this simple identification of Pauline and Biblical and Christian is no more possible. Scripture study leads with ever increasing clearness and definiteness to the perception that the manifold cycles of teaching in Holy Scripture cannot be simply bound together or reduced to one another ; but that they exhibit such differences as to content as corresponds to the fact of their origin out of various times, from variously cultured and endowed authors, from various stages of the process of evolution.”

Under the influence of these most imposing movements in speculation and research sturdy souls are bravely trying to conceive and formulate systems of truth which shall harmonize all. Among those who impair the Biblical unity may be named from either wing Ritschl and Pfleiderer, both of whom, from quite discordant motives, work havoc with the Biblical teaching as to history, miracles, sin, Christ, atonement, and the future life.

Since Schleiermacher's time many have tried enthusiastically to gain by a study of Comparative Religion to the essence of all religion. This has resulted almost uniformly in dismantling the honor and destroying the harmony of the Bible.

Thus the problem of Biblical unity has been conceived and assailed hitherto. In all the later efforts that have been mentioned Revelation has been held secondary, reason and research have assumed the throne. The effort has been to find in history or man the ultimate authority and truth. The presumption has been that all mysteries could be resolved or might be denied. As an outcome the trinity, creation, providence, revelation, sin, salvation, and immortality have all been stripped of their heavenly attire and arrayed in earthly garb. Thus only by subverting the Biblical unity has the unity of reason and nature been secured.

Despite these many and age-long denials of Biblical unity, with impressive persistence of faith and fertility of thought this unity has been affirmed. The early apologists answered the Jews and Gnostics and Marcion and the Manichees first by conceding the apparent dissonance. Origen said he would blush to teach as the Old Testament does; and Jerome said that the Scripture, if taken literally, was the fount of all heresies. But then they affirmed that such elements were either transient, being special legislation for special sins, or typical, or due to incompleteness, or to mere appearance, or to the difference between human apprehension and divine intent. The great arguments for unity were the unity and unchangeableness of God, the eternity of the Logos, the unvarying soteriological design, the continuity of the covenants and the teachings of the prophets. Origen, with his theory of a mystical sense, his allegorical method, his free manipulation of Scripture, and his almost infinite speculations in his systematic and expository work, set the pace for his own and long subsequent times.

Augustine, by his vital contact with widely variant types of thought, his clear and profound sense of sin and grace, his powerful bent towards logical and systematic thought, his penetrating and sweeping intellectual vision, and his strong grasp of the central teachings of the Bible, has wrought through all succeeding times with matchless power as a champion of Scriptural unity. Theodore, with his conception of types, by which the claims of the two Testaments to a distinct and common purport were alike and equally had in regard, also started an influence which is potent still. By these men and their like the teaching of pure Christian truth was poured in full flood back upon all, even the most primitive Scripture, and thus all shades were made to blend. Thus Abel, Seth, Joseph, the burning bush, the grapes of Eshcol, Gideon's fleece, David's harp, Jeremiah's branch and Ezekiel's beasts, from the Old Testament, were all made in literature and art to portray or illustrate some Scripture person or teaching or scene in the New; and failure to so discern a hidden Gospel sense betokened, in the judgment of Augustine, a vain and blind Jew, and in the estimate of Jerome, fitness for eternal torment.

During the Middle Age the theory and practice of the patristic period held sway. Eyes were acute to see the hundreds of apparent divergences of fact and teaching in Scripture. Commentaries on dark passages abounded. By the theory of divine accommodation and of a threefold or fourfold sense, under the sway of dogma, all was brought to agreement. Christ was accepted as the key, dialectics adopted as the form, and allegory continued as the method by which the peerless and supernatural wealth and unity of Scripture were brought to view. Thus it was shown that nothing in Scripture was erroneous or absurd, nothing useless or superfluous, nothing false or unjust or beneath notice. Each part was shown to be inexhaustible and comprehensive of the whole. Thus they treated the great problems of creation, sin, the origin, nature, and meaning of the Mosaic law and its relation to nature and to the law of Christ, and the special problems of vengeance, usury, and history,—bringing all into unison.

In the Reformation period there was a deep consciousness of the problem under review. The arguments for Scripture harmony were built upon the identity of God; the resultant

unity of all his words ; the continuity of the divine plan, of the covenant, of the church, and of grace ; the identity of the Mosaic and the natural laws ; the unity of the Mosaic and prophetic and Gospel doctrine ; the unbroken succession of prophetic teaching ; the Christian type of patriarchal faith ; the citations in the New Testament out of the Old ; the Epistle to the Hebrews ; and the universal type of saintship exhibited in the Psalms and of the ethics presented in Proverbs. The means by which this unity of all was shown were allegory, the twofold analogy of faith, and the distinction between substance and form. Thus Melancthon found the voice of Christ in all the Psalms, all the articles of faith in Isaiah, and his entire system in a single epistle. In this period the unity of Scripture found crystallized expression in symbols and systems of faith, some centering all about the plan of God, others in the work of salvation, each class having peculiar difficulties and peculiar advantages, but both holding stoutly to the dignity and harmony of Scripture truth.

In the period following the Reformation the defense of Scripture unity, as also the definition of Scripture truth, was driven to its utmost extreme. The Bible as a whole and in all its parts was identified immediately with the word of God, absolutely pure and true. There being thus but one author and one quality, each part was capable of bearing weightiest emphasis ; and all diversity was only apparent, being traceable to the reader, or the scribe, or to divine accommodation, or to double meanings and changes of meanings authorized by the Holy Ghost. All Scripture became like the rock under Moses' staff. Floods of truth could be made to flow everywhere. One writer could find in the paschal lamb fifty types of Christ.

Especially noteworthy as bearing upon this theme, and as compared with the doctrinal schemes of Melancthon and Calvin, and combining the distinctive excellences of both, is the covenant theory of Cocceius, which views all Scripture as disclosing through all its various periods and forms a plan which not only couples continuity with change, but also exhibits in its earliest stage all the essentials of its subsequent and culminating development — a truly marvelous combination of elasticity and strength.

These various methods of treatment and systems of truth led on to strange fancies in the theological brain. Adam was

credited with breaking all the decalogue, constructing the first systematic theology, and keeping the Christian feasts. Single chapters, almost single verses, and that in the historical narratives, were made to yield whole systems of thought. Long annals of events in the history of Israel and the rise of the sacred canon, for which no records, sacred or profane, yield any warrant, were frequently constructed in the thought that thus it was being demonstrated that Scripture was one.

In the modern era the environment of this problem is astonishingly new. Millions of facts, especially in the realms of biology, history, and archæology, for long unseen, are now unveiled. Millions more, yet still unseen, lie but just beyond our ken ready and eager to step into view and be recognized at the bar of impartial inquiry. This work has revolutionized Biblical literature, until now, instead of unnumbered volumes on dialectics and speculation, we have our countless hand-books on the *Realien*. It is a magnificent task, this of accumulating, sifting, weighing, and adjusting all the evidence of time and life in the court of truth. That God's truth in all its fullness, purity, and balance, as projected by Him in this universe of objective fact may be restored to our thought is a task worthy to enlist and exhaust the finest and largest energy of man. Such an assemblage and such an adjustment of such an exhibit would well-nigh make a human court worthy to be the throne of God. We are at present barely in the midst of this collection and adjustment. Many a quarry and forest have yet to be opened and worked. Textual criticism of the Old Testament is still in its infancy. Much literary criticism of both Testaments is still a debate. Archæology is as yet but a rambling explorer. Biblical Theology is but fairly on its feet. Thus when a believer in Scripture harmony surveys the whole field and notes the multitude of assailants, the vigor of their assaults, the number of points of attack, the variety of method, the floods of accredited facts new to human knowledge, the suggestion of infinitely more to follow, and the perplexing and persistent commingling of fact with theory, the revelation is bewildering in the extreme.

Meanwhile, however, among those who honor Scripture as a whole efforts are being made, though with wide variety of view, to devise the best form of statement and the wisest method of defense of the unity of Biblical truth. Among these the main

types of earlier times have advocates, some unifying all in the divine plan, some in the scheme of grace, some about the freedom of man, some by the theory of covenants. Bengel finds the reconciliation of all in the culmination outlined in the Apocalypse. Lutz makes all center in eternal life. Von Hofmann finds in prophecy and fulfillment the unifying bond, and sees in all the history of the ancient records a definite forecast of the Gospel in the new. Many make much of Luther's remark about a Bible within the Bible, affirming harmony of this inner content, but conceding error and incongruity elsewhere. Many, like König, find help in applying the theory of evolution, finding in the old Hebrew religion the type and essence of the teachings of Christ, but in the form of a kernel or germ which requires to be unfolded in all respects like the life of a plant. Fairbairn disdains scholastics and adopts the watchwords of history, only to revert again straightway to speculation. Ewald finds a double base and honors in his system the modern distinction between revelation and religion. Diestel deems forms but trifles, and seeks to guide his effort by the spirit of New Testament life. Harper finds the unity of truth, not in the written record, but in the motive of the writer and in the history which lies behind the account. Beck makes life in Christ, as norm, salvation and fruition of hope, the harmonizing theme. Kübel gains from his study of the New Testament a *consensus biblicus* for all of Scripture, in which the ethical idea of Spirit forms the central principle of his system.

Such is the history and such the present situation of thought. The debate is as old as the Book. The opposing sides have stood in view throughout all the Christian history like frowning mountain ranges. Champions on either side have borne themselves aloft like mountain peaks. Never was the conflict more intense or serious than it is to-day. Veritable Titans are at war. In the midst of the confusion, if only Jupiter might be heard! What says the Bible about itself? What is the nature of its contents as they stand, what its correlations, and what its sovereign claim? Is it in equilibrium, when all hands are off? What are its adjustments to the universe around? Are its circles concentric, inclusive, and complete? These brief questions are worth our while, though before their ultimate answer generations may wear away.

Some things are plain. There is a unity in Scripture truth, though one must immediately confess that it is far more easily affirmed than defined. But a unity is sure. The two covenants are vitally one. The Messiah of the Jews was the Christian's Christ. The first Christians were consistent Jews. What was fulfilled in the New Testament was foretold in the Old. This truth, so distinctly affirmed by Christ, so strongly argued by Peter and Stephen and Paul, so fundamental to the early apologies, so open to the profound Augustine, so triumphantly proclaimed by Luther, so firmly grasped by Cocceius, so natural to the faith of tens of thousands now, despite all counter assertions of Gnostics, Manichees, Deists, Philosophers, and Naturalists, is embedded in the eternal rock. In its statement certain features, distinctions and relations of Biblical truth demand regard.

One outstanding feature of the Biblical exhibit of truth is its historical form. The teaching is mostly given in terms and settings of life. It is mainly a record of events, not a system of philosophy. Its teachings are transactions, not syllogisms. On almost every page the element of the local and the passing is conspicuous. This is the variegated attire in which its truth is arrayed. The Bible contains no treatise on prayer or on the atonement, any more than Bushnell Park contains a treatise on the lily or the elm. It is rather, like the park, a living panorama. In this history there is a fullness like that of the sea. Its periods span millenniums. Forests develop and decay. Nations flourish and perish. Civilizations bloom and fade. Continents, populous with men and tumultuous with life, unfold before our eye. It gives us a treasury of religious truth in the form of an epitome of the world's life. As such it assumes to be our guide. It is, in a literal sense, the light of *life*.

Its teachings being uttered thus, the Biblical theory of religious truth is linked with reality. Its ideas have not been fashioned by fancy, but hewn and carved and forged and molten into actual fact. Its revelations have made the mountains rock and smoke. Its estimates have been written out in battlefields and plagues. Its theories are examples. Its norm is life. Its predictions are fulfilled. Its Saviour saves. Its hatred of sin is engraved in the seclusions of the Jews. Its love of men is written large with the cross and in the journeyings of Paul. Its topmost ideal is real in the Christ who touched the leper, shone in the transfiguration, expired on the cross, and attained His

throne. Thus the Biblical teachings challenge attention as imperiously as the Alps or the Pleiades. And to obscure or ignore or presume by a stroke of the hand to erase these solid and changeless realities of the past at the beck of Plato or Hegel or Huxley or Graf or Ritschl is as little in keeping with science or prudence as with Scripture.

But these throbbing and veritable facts need to be pondered but briefly by the student of Biblical harmony to appear as thickly set with problems as the milky way with stars. Battalions of moving, undeniable facts do not by being facts cease to be problems of thought. Some of the problems are the marvelous mingling of the enduring and the transient, the absolute and the contingent, the universal and the exclusive, the benignant and the wrathful, the forbearing and the implacable, the divine and the human in God. Others are the mysterious fellowship of the infinite and the defined in that silent and fathomless and fundamental fact of the divine support, and in the equally fundamental and fathomless and undeniable ongoing of the divine control with all its myriad complications of dependence and self-determination in the great experiences of sanctity, sin, judgment, and grace. Others are the purely inter-human problems of the Biblical life; the relation of personal merit or blame to extra-personal environment; of parent to child; of individual to race, in nature, and judgment, and grace. Then there are in general the strange conflicts of conscience and will; of the Godlike and the satanic in man; of the sacred and the profane in all events; the confused mingling of the realms of spirit and sense; the blinding flashes from æons and empires of demonic and angelic worlds; and all the vague suggestions of the supernatural in the spiritual life of man.

Such are the firm reality and the deep mystery involved in this historical forthsetting of religious truth. But however baffling in multitude or magnitude or mystery may be these living verities of the sacred page, whether viewed together or held apart, there they are, and thus they are, to be reckoned with and reckoned in in our statement of the unity of Scripture truth. To this exhibit our conclusions must conform. Thus we are pointed to one of the most subtle and fascinating studies in the range of human thought, a study that has but just begun to be earnestly discussed. It is the theological problem of our day,

really embracing all problems besides. Its ultimate solution will teach us our correct adjustment to pantheism and dualism of whatever sort ; it will give the final answer to atheism and pessimism ; and it will show us the point where evolutionism and Christianity must finally unite.

In this Biblical panorama the Jewish people form the central feature. Nearly all the volume is a record of their religious life. From the call of Abraham to the descent of the new Jerusalem with its twelve foundations and gates the bulk of the record is made or marred by Jews. From this historical recital this historical book takes shape. This is one of the most potent combining forces to which its many fragments yield. Though subordinate, it is a powerful harmonizing bond. And the bearings of this fact are world-wide. The rating and treatment of all other nations are determined by the bearing and fortune of Israel. In them is lodged the blessing for all the world. The ultimate triumph of felicity is hastened or delayed by them. In this historic complex, so pregnant with universal and eternal issues, are bound up the appointment of periods of preparation and completeness, the employment of prediction and fulfillment and the application of the divine right to distinguish and select. Touching some of these factors in the problem it must ultimately be allowed that the final harmony can be found only in the will of God. So God ordered, must be the last and wisest word. The historic implications of this deep-lying factor of Biblical truth may in number and intricacy surpass recital ; but, taking the Bible as it stands, it is a factor of prodigious import for our problem. To omit or ignore the play of this chain of events in Israel's life from our summation of Scripture truth would be like omitting the vertebrae from an ox. In our final correlation this unique national record must find easy play.

Within this historical combination are certain important distinctions. There is the distinction between the human and the divine. These two remain forever two. This fact no unity may obscure. Whether deity be viewed as transcendent or immanent God, the truth is always the same. In the highest sovereignty of God the identity of man is retained. In His most intimate indwelling the deity in man is not the spirit of man. In the realm of ethics this distinction deserves special emphasis. God is by the Scripture view eternally and ineffably

holy. No act or utterance of His dishonors this claim. Man, on the other hand, though made in the image of God, is perverted by sin. He is constantly transgressing and mistaking God's law. Confusion of the two, as quite commonly occurs, is a cruel subversion of truth. If this flagrant abuse of the Bible could cease, it would bring to an end much vain and noisy debate.

Coupled with this, and equally important to observe and allow, is the patent fact of variety and change in the divine component. In appointing places and times, the Lord drew in different settings the horizons of Noah and Joseph, of Samuel and Ezekiel, of Isaiah and John, of Joshua and Paul. He made a difference between the altar and the cross, between the era of prediction and hope and that of fulfillment and fruition. He gave the partial here, the whole there; ordered vengeance here and forbearance there; used a symbol here and spoke openly there. Thus under the divine arrangement, and in revelation of the divine thought, there is manifoldness and change. To the searcher after harmony this suggests that underneath the variations in the divine ordinance of form and time there may be found in the divine thought a consistency of principle and thought; and that this principle, while binding all in unison, will allow free play for all the variety and vitality manifest in Scripture life.

Akin to this is the Biblical distinction of symbol and sense. This distinction Scripture always guards, though it is constantly confused by men. These symbols are through all the records. Objections to their validity as proper exponents of spiritual truth assail both Testaments. Baptism is a rite as external as sacrifice, and as such will stand and fall with the Levitical ritual. The principle underlying the much-heard objection to the outward Levitical ordinances would undermine the rites of the Christian Church. These various and changing rites are not the vital substance of Scripture truth, and with them our efforts at harmony have no need to deal. The teaching is not in them. So Scripture always shows. The ancient ritual, of which so much is always heard, was squarely and clearly based upon the ethical and religious law; and it is this inner, spiritual import, not its outer emblem, with which the student of Scripture has to deal. Let once the unmixed sub-

stance of this inner law come out to view, and agreement through all the word must be allowed. There is not a divine law in all the Mosaic codes but is in the interest of Godlike holiness, reverence, purity, gentleness, and truth. It was tempered through and through with truth and grace.

Alongside of these distinctions in the Biblical arrangement, certain relations are likewise outstanding. One is that of matter to spirit. Here the most advanced human knowledge is still all but total ignorance, and the human mind slides with surprising facility to most irrational extremes, either of stark materialism or almost insane idealism. Scripture sheds no light as to the nature of the relation. But it does affirm a relation intimate, inclusive, enduring, and in many cases vital. Touching this our attitude can be nothing but expectancy of hope. Cosmic transformations are in store,—all in harmony with and in furtherance of the kingdom of Christ. Into the throes of that new birth our bodies are destined to pass, and out of its tempests they are to emerge in a glory embracing all the world and transcending all our thought. For this transcendent evolution our ordering of Scripture truth must leave place.

Another relation is that of the individual to the race. Scripture is built upon the claim that the race is one. Into the analysis of this unity it does not enter. It seems to be seen and felt by instinct. The alienations and oppressions by which this unity is disintegrated are judged as radical a perversion of human nature as blasphemy and suicide. Mammoth visitations of vengeance and world regenerations are based on this foundation. On the other hand, each individual is held a moral integer, whose character is his own product and whose destiny is that of his own carving. These two truths in the Scripture narratives of life and judgment and grace lie side by side. To deny either would be to mar the unity of its truth.

Another relation of almost supreme importance in the complex of the Biblical whole is that between God and man. By Scripture teaching, both are viewed as moral, intelligent, self-determined beings, related to each other as a creator, upholder, and governor to a dependent and responsible subject. Here is a problem regarding the correlation of a will essentially sover-

eign with a will essentially dependent, but also essentially responsible and free—a problem whose elements inhere in our inmost nature, but whose solution outreaches our utmost thought. Among the many illustrations of this relation in Biblical life, two are coming again in our day to a culminating interest—prophecy and the Person of Christ. In these two examples the information is so varied and abundant as to make them uniquely valuable for observation concerning this theme. They show impressively the impenetrable mystery and the undeniable reality of this divine and human articulation. But of peculiar significance is the illustration seen in the fact of sin. Here, where this relation is most bewildering, it is most uncompromisingly real. Indeed, it is the one last bulwark against pantheism. It offers the darkest riddle of human thought. It has called forth every sort of solution. The Buddhist says, solve the riddle by annulling yourself. The Parsee says, solve it by splitting the universe in twain. The Materialist says, think of all as barren of character or will. The Indifferentist says, ignore it all, submerge the conscience, disdain all law, live as though the problem did not exist. And many a professed believer is dallying with one or another of these unbiblical views. But the Bible leaves the moral entity of God and man, the moral claims of God and the moral responsibility of man intact. It blinks no fact. It paints in vivid colors both good and bad. It lets the dark and awful dualism remain. Nowhere in the world is this dark problem more painful or more plain than in Scripture. Over against each other these two truths, God's righteous claims and man's blameworthy denials, stand through all the Scripture story as abrupt, unyielding, and solemnly grand as the two ranges of the Libanus that disrupt the plains of Syria. Only in Scripture, high above the rugged problem, like the sunlit heights of snowy Hermon, stands the throne of God. From that high outlook, inaccessible indeed to man, what seems to us a dark and horrid cleft, dividing the earth and contracting the sky, is seen to come within the unbroken circle of the divine control. Thus Scripture unifies this schism, by lifting up to human eyes that sovereign, shining, silent throne. It leads our thought not to the solution, but to the shekinah of the Infinite. And it surrounds that light, as it did the mercy-seat of old, with an impenetrable cloud.

Another set of relations, occurring within the deity, has occasioned untold study, discussion, and divergence of view. First is the divine display of majesty and friendliness. The Biblical descriptions of the divine excellence form some most splendid and lofty rhetoric. And the reality is constantly shown to surpass the speech and fancy even of the Orient. The divine glory rides high above the highest flight of thought. And yet He is described as walking, speaking, and dwelling with men. Indeed, the whole Bible, which is so jealous of God's honor, is from first to last a record touching the divine communion with man — its primitive felicity, its sinful rupture, its gracious re-instatement. These clear assertions of unapproachableness and fellowship must be allowed by the Biblical student and embodied in any Biblical scheme.

Then the relations in God of mercy and wrath are prevailing and plain. By the Scripture claims the honor of God is secured as truly by His judgments as by His grace. Till faultless rectitude brings pure and universal joy, this relation will excite debate. Complaint here is usually lodged against the ban upon the Canaanites, the temper of the Mosaic laws, the scene between Samuel and Agag, certain phases of the atonement and the doctrine of future woe. As for Moses and Joshua and Samuel, they may be left to answer for themselves, — executors, as they were, of a divine behest. Touching the atonement, the passion in Gethsemane and on the cross, and the humiliation in the grave of the holy Christ may be trusted to plead their own case. And touching the manifold other illustrations, the final disclosures of the essence and extent of human sin may be painfully but confidently anticipated to sufficiently vindicate any visitation of the vengeance of God. As surely as there is a moral law and a faithful God, so surely must inveterate sin entail in holy wrath a painful doom. At any rate, that alongside mercy is a correlation of wrath in Scripture is certainly plain. And for the two any fair Scripture harmonist must make room.

A third relation in the deity is that of trinity to unity. Here testimony, faith, and the Christian's life are the only source of light. It is a truth mostly hid in God. Its scanty unveilings it requires the eye of a redeemed and sanctified soul to detect; but to such a soul it is a truth of untold comfort and

strength. In this deity of the infinite, holy, triune God all Scripture truth is finally encompassed and made one. In Him all mysteries that darken our horizon are illumined and resolved. He is the maker, governor, judge of all, the veritable Jehovah of Hosts. By Him all things are reconciled. His solemn and vivid presence is in all the Bible. Here, and here alone, in the Biblical view and in any Biblical system of truth is its highest distinction, its strongest defense, and its ultimate harmony and rest.

Alongside these prominent and controlling factors of Biblical truth are three commanding themes that pervade all Scripture with a dominant, combining influence. Throughout the whole story Salvation is an eminent, continuous, and consistent theme. From the smoke on Abel's altar in the primitive family to the heavenly flight of the strong-winged evangelist of the Apocalypse, the gracious provision of divine favor for sinful men plays a continuous and commanding part. Under whatever symbol, in whatever time, this is an enduring and connected substance of thought. The first eleven chapters of Genesis are a complex but majestic introduction to a more majestic drama of which the book of Revelation is a most majestic culmination.' In the unfolding of the plot scenes and actors, forms and themes often shift; cross purposes and counter plots multiply till the whole is but a bewilderment. But when the form and voice, the cross and throne of the Saviour appear upon the scene, a sublime development is clear.

Another bond is equally strong and plain. This book is a vaulted temple, through whose aisles there roll the echoes of the Moral Law. This sovereign and universal norm, so brief and beautiful and full, found most classic utterance in Christ. In Him the life and law were one. The law defined the life. The life described the law. The memorial of what he was and taught and did presents to the world in full and fair embodiment a monument without a fault or flaw, as it is without a peer. Now this triumph of perfection in righteousness, which was the boast and goal of all of Scripture that followed Christ, was declared by Him to be the true summation of all of Scripture that went before. It is also shown to be known and felt by all mankind. These few facts shed precious light on our inquiry. Here is a moral and religious norm valid for all mankind, harmo-

niously summarizing the entire sacred volume as a rule of life, not contravened, but rather confirmed by the Saviour in His mission of grace. Here is a unifying bond not easily sundered or displaced. It should be laid bare to every eye by all who hold to a harmony of Scripture truth. For the implications of this fact are of pre-eminent concern. It involves the admission of the Biblical view of holiness and sin, of sovereign and subject, of authority and freedom, of conscience and will, of penalty and reward, of happiness and woe, of heaven and hell.

In connection with this doctrine, and eminent in the Biblical scheme, is the fact of Sin. This visage stares from every page. Its dark and ugly outlines refuse to be erased. Discordant, obnoxious, and perplexing above almost all the factors of Biblical truth, it is yet a stupendous and inevitable element in the Scripture content. As a Biblical adjunct of the doctrine of law and a Biblical background of the doctrine of grace, it is as inseparable from the outline of Scripture truth as it is from the consciousness of man. Its leading features, as they appear in Scripture, are its iniquity, blameworthiness, and doom. Here are three elements in the sum of Biblical truth that occupy and unify the whole—Law, Sin, and Grace. However difficult to combine in our thought, in the Biblical exhibit they are vitally linked, and as seen in the Biblical scheme the unity is undeniably real. How law and gospel, sin and grace can fraternally consort may never cease to vex our thought. But that the three are essential and integral elements of the Biblical whole, if Biblical testimony is heard, must be forever allowed. These truths, as opened and articulated in Scripture, present a moral scheme, historical, harmonious, and complete. Especially when surveyed from the throne of the Lamb do they comprehend and unify every era and every horizon of moral and religious life. While to deny the fall, or emasculate the law, or obscure the fact and need of grace in the interest of any theory of morals or religion, is to construct a maimed and blind and nerveless scheme of truth, with the health of every part impaired and the symmetry of the whole destroyed. While sin continues there will not cease to be call for men to assert the emphasis and preserve the balance of these three Scriptural themes, for in every age, as in our own, they are prone to become indistinct.

From this outline it is plain that the unity of the Biblical

scheme cannot be the unity of the Monist. Every volition, certainly every sin, proves that theory false. The unity of Scripture is essentially a unity of personal manifoldness, in which personal identity, whether of God or man, refuses to be resolved.

No more is its final summation that of the Parsee's Dualism. The Biblical deity of holiness and light is not matched in an eternal agony against an infinite demon of iniquity and night. In the Scripture survey Jehovah is supreme. Every will sprang first from His, and is amenable to His bar.

It is not the unity of the Deist whereby conscience is deified, sin minimized, providence dismissed, revelation and redemption annulled. By the Biblical view God's care of all His works is universal, continuous, and free. His revelations are glorious and oft recurrent, His redeeming, renewing, and sanctifying grace its central message.

It is not the unity of the Naturalist in which blind law is supreme. In the Scripture view nature is but a vesture or a shrine, a jewel or a wand fashioned and used for the glory of God. Above and within, but distinct from its being and laws, are the spiritual being and authority of the Most High.

The Scripture summary is not that of the Agnostic. The Bible contemplates untold reaches to us unknown. But in the Biblical view these vastnesses are not, as with Mr. Huxley, the changeless stretches of a meaningless void. Its infinite splendors and shadows, its auroras and daybreaks, its oceans and skies, though unexplored by man and undeclared by God, are felt in the Scripture conception to be filled with all the fullness of the same holy deity and friend who has come forth from those lofty palaces to speak to us in His Son.

Scripture unity is rather one which calls for the constant exercise of a jubilant trust and faith. This quality cannot be omitted, if the Scripture scheme is to stand complete. Revelations from realms and of things otherwise unknown and unknowable by man occur frequently. Upon these disclosures Scripture often directs that we construct our hopes, repose our souls, and work out the changeless destiny of our lives. Nay, it repeatedly affirms that this attitude of trust or unbelief touching attestations about things intangible and unseen will determine

the moral quality of our life. The witness to these averments being always conceived as God Himself, this quality of trust becomes a prime religious excellence; its lack becomes a wicked and fatal defect. And this quality is as rational as it is religious. It is of the first importance to the Biblical student to observe how this call for receptive trust corresponds to the nature of man and to the doctrine of God. If once the balance of the honor of God and the faith of man, as exhibited in the Biblical equilibrium, can be reproduced in the adjustments of our systems of truth, then can a Scriptural unity be secured. Here and here alone shall be found that ultimate agreement and rest in which Science and Scripture coincide.

But this faith, thus centered, becomes a fountain of hope. This feature in the Biblical plan is unique. It is a radical dogma in the total of Biblical truth. We are saved by hope. What we shall be doth not yet appear. Now we know in part. Many things ready to be revealed we cannot yet bear to see. The goal is not yet attained. Thus our ripest statements are but tentative and immature. The ultimate circle may perhaps be sketched. But in our encyclopedia of knowledge vast segments must be left unfilled. This must make us humble. It should also make us alert as the lark to scan the earliest dawn and patient as the ox, till the day is wholly done, in search of all that heaven or earth may report of the unfolding plan of God, and also lead to an almost daily readjustment of our knowledge of truth.

Such are the comprehensions, distinctions, and relations, and such the conditions of apprehension and statement of the unity of the Bible. It offers a varied landscape, showing chasms and shadows as well as uplands and sunshine. Its horizons include the infinitudes of God. Its center is in the word and cross and throne of the Godman, holding the book sealed with seven seals. Its unisons and harmonies are frequently too distant for our eyes to see, too fine for our ear to catch. Its apprehension is not within the ken of the Gnostic or Agnostic, the Fanatic or the Epicure. It is only for the eye of him whose whole being is in free and holy fellowship with his Lord. The unity of the Bible is rooted in reality and defined by

deity. It is a unity that throbs with the vitality and health of a full and pure religious experience. It is the *unity of life* grasped and fashioned in the light of a living faith and hope.

This problem, whose history and nature have been presented to your thought, is an age-long task. It has never been long absent from human thought. Our age, memorable for its brilliant acquisitions, is also notable for its differentiations. Its prime impulse is critical. Its chief passion is for details. This spirit of the time is regnant in the Biblical realm. That this passion and impulse, so gloriously serviceable in the proper place, are yet, when so exclusive, but partial and transient phases of the life of man, is sure. The passion for analysis is no more deeply lodged in the life of man than the craving for synthesis. And however much this craving may be repressed or overborne for the time, surely as the ages roll its claims for recognition will recur. A champion for these claims is never out of place. The difficulty of its attainment may be all but infinite, but none the less the inner call for system and order is imperial. In due time it will be heard. The system that is lodged in the Bible has long invited the attention of man. Believers have attempted its statement and argued its defense in varied and manifold terms. Their message was in its form of and for their time. The book through changing times remains unchanged. To the busy eye of our divided and impassioned age its unity and peace appeal to be disclosed. To the accomplishment of this high task, with anticipations of infinite toil and multiplied readjustments, but with a triumphant faith in the word that shall outlast the heavens and the earth, this new professorship has been brought into being and appointed a permanent place. May its labors to exhibit the unity and symmetry of Scripture truth be owned by the Head of the church, be guided by the Spirit of truth, and glorify Him whose throne is in the heavens and whose kingdom ruleth over all.

RITSCHL'S PLACE IN THE HISTORY OF DOCTRINE.*

It is not easy to gain a correct critical estimate of the significance of events and movements of the present day. We lack the requisite perspective. Our vision is liable to be disturbed by prejudice. It is often impossible to determine with certainty whether new customs and new phases of thought spring from a deeper and better sense of fitness, truth, and right, or whether they are the result of some temporary caprice — the fashion or fad of the hour. For even in the scientific and religious world theories, opinions, and practices are not unfrequently adopted by the multitude for no better reason than that they are supposed to be the "coming" thing. From the enthusiasm with which they are caught up we can no more infer that they are intrinsically superior to other ways and doctrines than we have a right to think, on account of the present popularity of chrysanthemums, that these are more beautiful than all other flowers in the world.

Any attempt to determine the permanent significance of the Ritschl school of theology must, accordingly, be for the present tentative. That type of theology is now having its run. It is in German Christendom the popular thing. It has the charm and advantage of comparative novelty. It is represented by able and attractive teachers. Students of theology, inclined, as all young students are, to follow the current drift without much consideration, naturally embrace that form of religious doctrine which seems to them destined to be the theology of the future. But whether this is its destiny, the future must determine. It is easier and wiser to consider its relation to past types of religious thought and to compare it with the Biblical foundation of all ecclesiastical creeds.

I. A word, in the first place, as to the cause of the rapid spread of this school of theology. It cannot be found in any remarkable personal attractiveness of its founder, or in any fascina-

* An address before the American Society of Church History, at Washington, D. C., Dec. 27, 1894.

tion belonging to his style of writing ; on the contrary, Ritschl was personally not particularly amiable. He was inclined to asperity and intolerance. And, as to his writings, their equal cannot easily be found in point of obscurity and heaviness of style. Native Germans often complain that he is unintelligible. Nor can it be claimed that, when expounded by more facile pens than his own, the theology of Ritschl especially commends itself by its simplicity or by the ease and naturalness of its elucidation of the fundamental truths of the gospel. So far from this, even when most clearly expounded, the Ritschl theology is characterized by a marked indefiniteness and haziness in the setting forth even of its principal doctrines.

Nor can it be maintained that the prominence which this school of theology has gained is owing to any marked originality in the doctrinal positions which it has assumed. Absolute originality, after Christian thought has expatiated for eighteen centuries in every direction, would be difficult to attain, and of little value if attainable. Probably there is not one of the characteristic doctrines of the Ritschl school whose prototype cannot be found in the theology of earlier schools or individuals. For example, the strenuous contention that the object of evangelical faith is not a creed, but a person, is a point much urged by the Ritschlians, and in urging it they not unfrequently speak as if the Church in general had forgotten or denied it. But, not to mention others, the mystics and pietists whom Ritschl denounces with almost bitter vehemency, are conspicuous for the emphasis which they lay upon the personal relation of the Christian to his Saviour as contrasted with a lifeless assent to dogmas. Indeed, Ritschl and his followers would not wish to be regarded as introducing pure innovations into the theology of the Church. They claim for themselves the merit, rather, of clearing the true doctrine from the rubbish of misconceptions and bad accretions. They profess to be the expounders of the true Lutheran doctrine of salvation. In some respects they profess to be even more Lutheran than Luther himself.

Probably the most correct general answer to the question, why the Ritschl theology has met with so much acceptance, would be to say that, on the one hand, it has laid stress on certain wholesome truths and methods, and, on the other, has fallen in with certain tendencies of the present time which are strong,

though not wholesome. Among the commendable features of the theology in question may be mentioned the emphasis which it lays on the practical and experiential aspects of Christianity, the protest which it makes against an excessive tendency to let metaphysical and philosophical systems mould theological thinking, and its maintenance of the truth that Christianity is a great historical fact resting on revelation. On the other hand, it owes its wide currency in part, undoubtedly, to the fact that it panders to the present popular depreciation of the spiritual and mystical element of religion, and to the widespread doubt or denial of the supernatural. Still another cause of the spread of the school is the zealous propagandism of its adherents.

2. If we inquire concerning the historical occasion of the rise of the Ritschl school, we shall not find the movement accounted for by any antecedent religious revival. Many of the most important theological developments of Christendom have been the outgrowth of great religious awakenings. The creeds which followed the Reformation were the result of the new religious life which had sprung up in Germany and other countries. The theology of Schleiermacher and his successors had an intimate connection with the revival of practical Christianity which accompanied and followed the Napoleonic wars, and which produced rich fruit in works and institutions of beneficence both at home and abroad. Edwards, Wesley, and Finney were not only great revivalists, but also leaders in great theological movements. Of course, theological thinking is not limited to periods of religious warmth. Doctrinal study and speculation are continually going on; but the farther such study lies from a period of lively Christian experience, the less fruitful and useful is it likely to be. It tends to become coldly intellectual, critical, and rationalistic. Ritschl's theology sprang up in a time of religious declension. The fervor of the earlier part of the century had largely cooled off. Materialism in philosophy and in life had exercised a deadening influence on the Church. Political wrangles had become complicated with religious differences. The successful contest with France and the subsequent unsuccessful contest with the Papal power, both alike had worked injuriously upon the spirituality of German Protestants. The new theology which has come into prominence under these conditions is not

the product of a new religious life. It has been neither the effect nor the cause of a practical or missionary revival. Hence it is that, notwithstanding earnest professions of a purpose to eschew metaphysics and scholasticism, this theology is set forth in a dry, scholastic style, and metaphysics, shut out at one entrance, is let in at another.

A more positive answer to the question concerning the historical occasion of the rise of the Ritschl type of theology would be this: It was an attempt to solve two problems with which Christianity was confronted. The one was presented by the distracted theological condition of Germany. The new impulse which had been given to religious science by Schleiermacher, notwithstanding all that was salutary in it, had not been developed in one uniform direction, but had grown out into a number of different and discordant schools of thought, ranging all the way from extreme confessionalism to extreme rationalism. The problem was to find some statement of Christian truth which should serve as a solvent of the differences of the contending parties. This was attempted by making Christian *experience* the source and standard of Christian knowledge. Dogmatics, it was argued, should be made the science of Christian *faith*, not the science of the *objects* of faith. It was hoped to confine attention to the facts of the Christian life, and to divert it from fruitless and perplexing speculations of an ontological or metaphysical nature such as have arisen in trying to expound the mode of the divine existence, the origin of evil, the incarnation of the Logos, etc. Making thus only the indisputable realities of the inward life the object of Christian science, the Ritschl school sought to do away with the principal source of division in the Christian Church.

The other problem for which a solution was attempted was presented by the threatened conflict between Christianity and natural science. The overthrow of the theory of the miraculous origin of species, and the results of researches in the departments of biology and physical psychology, tended apparently to obliterate not only the distinction between the natural and the supernatural, but also that between the material and the immaterial. Natural science thus invaded the very realm of theology, and threatened to capture its strongholds. Belief in the personality of God seemed to be invalidated, and still more, the con-

ceptions which Christendom had cherished concerning the extraordinary self-manifestations of the Deity in the person and life of Jesus Christ. Now it has been the aim of Ritschl and his followers to put an end to this new conflict between religion and secular science. This is attempted by insisting here, as in the other case, that religion consists in personal experiences which are undeniable, and are of such a sort that from the nature of the case they cannot be affected by any possible results of scientific research, being purely spiritual, whereas natural science has to do with the material world. The Ritschl theology, while it gives (as it should) a free rein to all scientific investigation, whether in the realm of physics, history, or literary criticism, holds that religion and theology belong to such a different and higher region that no attack upon them from this lower region can possibly disturb them.

This effort to mediate between contending forces and to vindicate for the Christian religion an independent position, impregnable to all assaults, is certainly a most commendable one ; the only doubt can be on the point whether the end aimed at will ever be reached. That it has not yet been reached, is of itself no certain proof that it never will be, nor that the Ritschl movement is not at least a movement in the right direction. But when we call to mind the many sects and denominations which have come into existence proclaiming that they had found just those forms of truth, modes of worship, and type of life which ought to unite all Christians in one undivided Church; and when we consider that such movements have resulted only in adding so many more to the number of the discordant bodies which call themselves the Christian Church, one cannot yet be very confident that the Ritschl theology is destined to draw all Christians unto itself. At all events, it is not unreasonable that the somewhat arrogant claims which the leaders of this school make for their mode of presenting Christian truth should be subjected to a very careful scrutiny before they are conceded.

3. If we inquire more particularly where Ritschl's theology belongs in the history of Christian doctrine, we are led to a comparison of this type of theology with those which have preceded or accompanied it. In general, Ritschl can, perhaps, be best

understood when we bear in mind that he once belonged to the Tübingen school, but later abandoned it in favor of a more conservative view of the primitive history of the Christian Church. Leaving the left wing of the followers of Schleiermacher, he undertook, instead of allying himself with the other wing, to strike out a new and independent path. Did he succeed in evolving a really independent and self-consistent system, or did he attempt to combine incompatible positions?

Notwithstanding the bitter contention between the Ritschl party and those with whom its leader was formerly in affiliation, it is easy to see that he has brought with him from that quarter many features of his theology. Even where he varies the form, or presents the doctrine from a different point of view, the essence remains the same. Thus, in the definition of the origin and essence of religion there is an unmistakable similarity between Ritschl and Schleiermacher. To be sure, Ritschl does not adopt the definition which makes religion consist in the feeling of absolute dependence. He defines it as belief in exalted spiritual powers by whose help human weakness is supplemented in its struggle with the oppressive forces of the natural world. In both definitions, however, the primary thing is the impotence of man in relation to the physical universe. But Schleiermacher found his God in this universe. He said even, in his *Discourses on Religion*, "My God is the universe." He never effectually extricated himself from this pantheistic conception. God to him was the world considered as a unit, as a causative force; and though he sometimes spoke of God as a spirit and as omniscient, he never distinctly recognized God as a person; and omniscience he declared to be identical with omnipotence. Ritschl, however, held decidedly to the personality of God. Love, not causality, he declared to be the fundamental element in the conception of the Divine Being. Yet great as his divergence is in this point from Schleiermacher, we find again a resemblance in the manner in which each tries to make the fundamental attribute of God really the only attribute; the one making eternity, omniscience, and holiness all alike simply aspects of causality, while the other makes personality and omnipotence merely modifications of love.

If we consider the question of a divine revelation, we find

here, too, in spite of an ostensibly great distinction, in reality a close resemblance, between Ritschl and the representatives of the left wing of Schleiermacher's followers. Such men as Lipsius and Pfleiderer tell us that religion and revelation are correlative terms ; wherever there is religion there is revelation. Any religious impulse, any aspiration after God, is *per se* a revelation of God. By this mode of conception the old distinction between natural and revealed religion is practically obliterated. Prophets, apostles, even Jesus Christ himself, in so far as they are vehicles of a divine revelation, differ from other men only in degree. A supernatural intervention is in any case not admitted. Ritschl, now, may seem in this respect to differ essentially from that school. He so emphatically makes the Christian religion to rest on the Christian revelation that he discards all natural religion and natural theology. But when we come to examine more particularly how he conceives revelation, the difference between him and the others nearly or quite vanishes. Christ is, indeed, declared to be in a unique sense the revealer of God. But when Ritschl undertakes to expound how Christ came to be such a revealer, we are left in considerable obscurity. He does, indeed, affirm (what formerly he did not) that, for the knowledge that God is essentially love, we are indebted to the Christian revelation. But he tells us that the life of Christ, including both his active and passive experience, is to be conceived under the aspect of a *moral vocation*. As every man, in whatever honorable occupation he may be laboring, ought to do his work as if it were his special calling, so Christ had his vocation, which was that of establishing in the world the universal ethical fellowship of men. But inasmuch as this vocation "transcends all the conditions which are comprised in the notion of the world," it "can be conceived only under the leading idea of the one God who is above the world. Therefore Christ knows the object of his vocation to be not only the dominion, or the kingdom, of God, but also the special divine precept for himself, and his activity in the execution of it to be a service towards God in God's cause." "But since, being the founder of the kingdom of God in the world, or the vehicle of the moral dominion of God over men, he is the unique one in comparison with all those who have received the like life-purpose from him, he is that being in the world in

whose life-purpose God makes his own divine purposes operative and manifest in an original manner, and whose whole work in his vocation, therefore, constitutes the material of the perfect revelation of God which is present in him; that is, he is the being in whom the word of God is a human person."

Translated into simpler terms, this means that Jesus of Nazareth somehow felt himself "called" to found and lead a community of men who should be governed by the highest moral principle of mutual love; and, being himself a perfect representative of the principle which he preached, he thus became the unique revealer of God. How or why he was led to undertake so unique a mission is not explained; indeed, this is expressly declared to "lie outside of every kind of investigation." But because such a vocation can be conceived only under the leading idea of the supermundane God, *therefore* (we are told) Christ knows that his vocation is a special divine precept. The vocation, accordingly, comes first; the recognition of it as a divine precept comes afterwards as an inference. So far as can be known, any one else might have felt called to the same work and might have proved himself fit for it; but as a historical fact Jesus was the first to realize in himself the idea of the kingdom of God, and therefore (says Ritschl) any one else who should now attempt to accomplish the work of that kingdom as perfectly as he, would be dependent on him, and therefore inferior to him. This conception of Christ as the medium of divine revelation is not radically different from that of Pfleiderer.

And if we consider the two schools in their view of the person of Christ, we find also no substantial disagreement. Both alike regard him as simply a man, but as a unique man. Both recognize him as morally perfect and as the head of the Christian Church. Both deny his pre-existence and his essential deity. Both reject the traditional conception of Christ as an atoning Redeemer. The most striking difference between the two is to be found in the fact that Ritschl and his school continue to *call* Christ God, although they fail to make it obvious to others how they can consistently do so, while Pfleiderer and his school more consistently decline to say one thing when they seem to mean another.

With regard to supernaturalism also there is essential

agreement. Ritschl defines miracles as "those striking natural occurrences with which the experience of God's special help is connected." Miracles, therefore, are *natural*, not supernatural, occurrences. If, however, the Biblical narratives seem to imply the occurrence of supernatural events, then, we are told, "it is neither a scientific duty to remove this seeming or to establish it as a fact, nor is it a religious duty to recognize those narrated occurrences as divine works wrought contrary to natural laws." The whole matter is thus left in a kind of haze. Inasmuch as natural occurrences may be more or less striking, and inasmuch as it depends on one's subjective impression whether the experience of God's special help is to be connected with such occurrences or not, it is clear that Ritschl had no faith in miracles as commonly understood. Even the resurrection of Christ, though apparently held by Ritschl himself as a miraculous fact, is questioned by many of his school.

On the other hand, Ritschl differs from Pfleiderer and the modern rationalistic school in that he emphasizes the historical character of Christianity, and insists that we must take it as a body of truth communicated through Christ. He also holds that, whatever may be our theory of inspiration, Christian theology must be derived from the Bible, especially the New Testament. He lays peculiar stress on the Church as the medium through which the blessings of Christianity are communicated. He makes very prominent the doctrine of justification, making it to consist in the gracious forgiveness of sin through the love of God.

Considered from a philosophical point of view Ritschl is a neo-Kantian; and much of his contention with other theologians grows out of difference in philosophical assumptions quite as much as out of difference in theological belief. It is a common impression that Ritschl made it a leading requirement of right theological thinking that all metaphysics should be eliminated from it. This is not correct. He says of himself, "It is an inconsiderate and incredible assertion, that I exclude all metaphysics from theology." At the same time it is true that a large part of his criticism of other theologians consists of his accusation that they corrupt the simplicity of the truth by the admixture of metaphysical conceptions. But this means that, he being a disciple of Kant, and they more under the influence

of Schelling and Hegel, he regards their metaphysics as of the wrong sort. In taking to task men of the right wing of Schleiermacher's followers, such as Dorner, or Lutherans, such as Luthardt and Frank, he often *seems* to be denouncing the introduction of any metaphysical conceptions into theology. When God is called the absolute one; when he is spoken of as existing in three persons; when the Logos is said to have been incarnated, and Christ is conceived as uniting in himself a human and a divine nature; when the salvation of men is supposed to require as its condition anything like a propitiatory sacrifice;—all such theories are branded as metaphysical, and rejected as having nothing to do with the religious life. Yet Ritschl expressly maintains that it is of the greatest importance to have a correct theory of perception; and he adopts as his own that of Kant, as modified by Lotze, and contends that no theology can be correct which involves any other theory.

As a corollary of the Kantian doctrine that in perception we recognize phenomena only, not the real objective thing, Ritschl makes large use of the doctrine of "value-judgments"—the notion that things and persons *are* to us what they are *worth* to us. Says Ritschl, "Cognitions of a religious sort are direct judgments of value. What is God and divine we can perceive, even as regards its essence, only when we determine its value as related to our salvation." We know God, it is said, only as he is made known—revealed—to us. But he is made known to us as love; hence we are to regard love as constituting the essence of God. This is the one comprehensive attribute. Yet though Ritschl professedly discards all natural theology, he does not succeed in keeping it out of his own system. He undertakes to prove the existence of God by a process of reasoning quite apart from the Christian revelation. From the fact that the human mind looks on nature as existing for man's sake, it follows, says Ritschl, either that this estimate of itself on the part of the human mind is a false fancy, or else that the mind acts according to the truth. In the latter case, he adds, the reason of the mental act "can be discerned only in a divine will which creates the world with reference to the ultimate end for which the mind exists." This argument, Ritschl says, proves the reasonableness of Christianity. Here, then, we have natural theology, in spite of the profession that it has

no place as laying a foundation for Christian faith. And so, when the essence of religion is defined as consisting in a longing for superhuman help in the struggle with natural forces, and Christianity is found to be the true religion because it shows the way in which one may really overcome the world, — here too Christianity is verified by an appeal to natural religion. One who, for any reason, comes to a different conception of the essence of religion in general must regard such an argument for the truth and value of Christianity to be fallacious. Again, when Ritschl argues against those who regard absoluteness as the central or fundamental attribute of God, that they thus make a merely abstract notion a foundation on which they then try to build up a superstructure of several stories by externally adding different attributes to this fundamental one,—it may be replied that Ritschl's own process is equally metaphysical and no more satisfactory. He begins with love—a purely abstract notion; for he expressly says that even personality is not prior to love in our conception of the Deity. Love which is conceived of apart from personality, or power, or knowledge—if such a conception is possible—is surely as bald and empty as the abstract conception of absoluteness; and when one attempts to begin with this, and then, in order to attain the full notion of Deity, adds to it such attributes as omnipotence and eternity, which certainly are in no way necessarily involved in that of love, he clearly exposes himself to the same charge which he brings against others, *viz.*, that of building up a superstructure on a foundation too weak to bear it, by simply a mechanical adding together of various attributes. There is no less metaphysics in his doctrine than in that which he criticises. Indeed, it is an interesting feature of the contention between him and Frank, that, while he severely arraigns Frank for bringing so much metaphysics into his theology, Frank retorts by commending Ritschl for his protest against a metaphysical theology, and finds fault with him only for not having more thoroughly expelled metaphysics from his own!

4. In conclusion, while no one can modestly undertake to forecast what the theology “of the future” is going to be, or be sure of the future fate of any system now in vogue, it

is not improper for us to attempt some general characterization of the Ritschl school of theology, as a basis of judgment concerning its fitness to become the general expression of the Christian faith. That it has excellent and useful features, should be freely admitted. Especially should it be acknowledged that it is doing good service in protesting against the overestimate of the importance of mere dogmatic orthodoxy and in insisting that the historical person and work of Jesus Christ should be made the central object of Christian faith. But the Ritschl school can claim no exclusive originality in these particulars; and what is most truly characteristic must be looked for in other features of it.

In general, the most distinctive feature of Ritschl's system consists in the philosophical principle which he himself emphasizes as his starting-point, *viz.*, that we can know things not as they are in themselves, but as they are for us. Connected with this is the stress which is laid on experience as an ultimate fact in the religious life. But as it is a historical fact that the Kantian philosophy was almost immediately developed into idealism, so the religious philosophy borrowed from it cannot but be characterized by a marked subjectivity. The doctrine of "value-judgments"—whatever validity there may be in it—is, to say the least, a perilous one when practically applied. Against the principle that we have no concern with what things are in themselves, but only with what they are worth to us, it may fairly be objected that what things are worth to us depends on what they are in themselves. In so far as Ritschl means to say that a man may have a genuine religious experience without having an exhaustive knowledge of the objects of faith, no one can reasonably object. But his philosophical principle carries him further than that, and, when consistently applied, amounts to the doctrine that we do not really *know* anything about the objective things or persons with which religious faith has to do. But neither Ritschl nor any one else can consistently carry out such a principle. And the practical result is an arbitrary and fluctuating subjectivity, which commends or condemns religious doctrines simply according to individual predilection.

For example, how does Ritschl treat the question of the person of Christ? His general answer would be that Christ is to us the revealer of the love of God. Believing in Christ, he

says, "means that we appropriate the value of the love of God manifested in what he does for our reconciliation with God." But is it possible to know that he has done such a work without knowing, to some extent at least, who and what he is who has done it? Ritschl is not so foolish as to say this. He speaks of Christ as one about whom he knows much. He tells how Christ took upon himself a peculiar vocation, and how he resolutely executed it in the face of obloquy, persecution, and death. He tells us that Christ made the purpose of God his own, and without any moral obliquity, by his perfect purity, humility, and patient endurance, overcame the world, and as a reward for his fidelity is now exalted to the right hand of God. This, and much more, he professes to *know* about Jesus Christ. But when any one professes to know that Jesus had an existence before he was born of Mary; when any one speaks of his being more than man, of a divine Logos becoming incarnate by a miraculous birth and uniting in himself a human and a divine nature,—then Ritschl tells us that this is going too far; such conceptions, he assures us, are not of a religious character and do not concern our personal experience. He magisterially draws the line, and says, "Hitherto shalt thou come, and no further." When we consider that in so doing he sets himself against the general drift of Christian conviction; that other Christians, if not himself, fail to see that the conception of Christ as pre-existent and divine is an unreligious conception; and that in defending his position Ritschl practices such violent exegesis that some of his most prominent followers are unable to agree with him and have avowed their belief in Jesus' personal pre-existence,—we are warranted in being very skeptical as to the value of Ritschl's "value-judgments," and very doubtful whether this new phase of Socinianism will in the end be more successful than the others in reshaping the Christian faith.

And as regards the general relation of Christ to the believer we see the biasing effect of Ritschl's "value-judgment." It is obvious to even a cursory reader that Christ is set forth in the New Testament as a *Saviour*—as having done a work by virtue of which sinners are forgiven, that the salvation bestowed on men is represented now as due to God, now as due to Christ, and that saving faith is described almost indiscriminately as faith in God and faith in Christ. Nothing is clearer than that

the relation between Christ and Christians is set forth as so intimate that it is compared with that of membership in one body of which Christ is the Head. But it is equally clear that Ritschl fails to do justice to these fundamental features of the Christian faith as found in the New Testament. He leans so far towards Pelagianism as to say that all pardonable sins are to be adjudged as sins of ignorance. No wonder, then, that according to his "value-judgment" no atonement—no propitiation—is needed in order to our forgiveness, that the righteousness of God is identical with his love, and that the work of Christ for us is in effect reduced to that of a faultless discharge of his duty to God, so that he becomes to us in no proper sense a Saviour, but only a perfect example, or, at the most, a prophet of the divine love. With this value-judgment of sin and the deliverance from it, it is not strange that Ritschl has no room in his mind for the notion of a mystical union between Christ and the individual believer. This is all foolishness to him. In his view we are connected with Christ only mediately, *i. e.*, through the Church—those who before us have been led to believe in the forgiving love of God and have transmitted from generation to generation the beneficial effect of Christ's life. He has no tolerance for those who profess to enjoy an affectionate intimacy with the Saviour. Now, however true it may be that mysticism easily runs into fanaticism and self-deception, there is a genuine and Biblical mysticism. John and Paul use language which, except that it is found in the Bible, would be scarcely less distasteful to Ritschl than the utterances of Spener, Tauler, or Bernard. But a man who has only contempt for mystics and pietists, and to whom religious revivals, Methodism, and all emotional piety are heresy, is hardly broad enough to be the mouthpiece of universal Christianity.

Once more, what shall be said on the subject of assurance of faith? If the Christian religion were a matter of direct intuition, of immediate, unquestionable consciousness, the case would be a simple one. But the Christian faith involves faith in historic facts. Can this faith become absolutely secure? It is claimed for the Ritschl theology that it solves this problem. It emphasizes the facts of personal religious experience as being ultimate and undeniable. But it also recognizes the historic basis of Christianity. At the same time it maintains that, when

religion is kept within its proper sphere, no conflict between it and natural science is possible. Now there is no doubt that Christians have often gone out of the way to interfere with the province of natural science. And Ritschl and his followers have done well in insisting that in general such science should be allowed to take its course, as being something with which religion has nothing to do. And yet, when votaries of natural science profess to have demonstrated that there is and can be no personal God, or, if there is, that there can be no supernatural revelation of his will and purposes to men, is there here no conflict between the scientist and the Christian? Or if historical research is said to have proved that the New Testament is without historical value, mostly or wholly the product of legendary fancy or pious fraud, is there here no conflict between Christianity and secular science? When, as is now-a-days somewhat common, men talk as if there could be a sharp and absolute distinction made between faith in Christ and faith in the authenticity of the Christian Scriptures, they practice upon themselves a pleasant deception. It is no escape from this conclusion to say that we can believe in the *ideal* Christ; for if the *historical* Christ—the Christ of the New Testament—is done away with, then the object of our professed faith must be a mere creature of the imagination, and we might as well call ourselves believers in an ideal Buddha, or an ideal Socrates, or an ideal Mohammed, or an ideal Abracadabra. Ritschl and his adherents cannot be accused of having avowedly planted themselves on such a cloudy foundation as this. They hold to a historical Christ; they refer to the Gospels as to historical records; they speak about the words of Christ and events in his life. But at the same time they have much to say about the importance of faith in the *person* of Christ as distinguished from faith in any alleged facts about him. And they often speak about this faith as if it were so absolutely unassailable that no possible conclusion of historical research could affect it. They seem to exult in a sublime indifference to what men may say or even prove as to the truthfulness of the Scriptures. Now if this means only that Biblical criticism should have free course, it is all well. The search after truth ought to be unimpeded. Even should that search result in proving that the whole New Testament is a delusive fabrication; if that is the fact, it

ought to be known. But if we should come to the conclusion that no such man as Jesus Christ ever lived, we could not honestly profess any longer to believe in him in any sense. And if the result of the research were that there was indeed once a man called Jesus Christ, but that almost nothing is authentically known about him—the Christian Church having been built up on the strength of false conceptions of what he was and did—it would still be dishonesty to pretend to believe in him as a Saviour or as anything more to us than thousands or millions of other men. Christianity would be convicted of resting on a falsehood. *Somewhere*, at all events, in the progress of destructive criticism to the extreme result, the point will be reached at which it would be foolish and false any longer to profess to be a Christian. It is impossible, then, by a mere dictum, to do away with the conflict between Christian faith and scientific assertions. Inquiry and research must be free; but the *Christian*, just because he is a Christian, will always find reason to deny the correctness of any alleged discovery that the Christian Scriptures are not authentic documents.

Now I do not mean to imply that the Ritschl school are ready to doubt the general authenticity of the New Testament. As a whole they certainly do not. What I do mean is that, when they profess, through the principle of "value-judgments," to have found a firmer ground for assurance of faith than Christians generally have had, their claim cannot be allowed. When they say, or imply, that he who believes in Christ finds Christ worth so much to him that he would not give him up, even though the New Testament should be found to be mostly or wholly spurious and unauthentic, they either do not mean what they say or do not know what they say. Such a disjunction of faith in Christ and faith in the Scriptures is impossible. If *any* one can consistently take that position, it is the mystic, who imagines himself to know Christ and to have fellowship with him quite apart from all human mediation. But of all men the followers of Ritschl, the great enemy of mystics, should be the last to pretend to be able to do this. He who is almost a Roman Catholic in his insisting that we are all dependent on the Church for our knowledge of Christ and our connection with him, cannot consistently make that knowledge independent or contradictory of those Scriptures which the

Church vouches for as the authoritative exponent of Christian truth.

Moreover, the idealistic philosophy which underlies the theology of Ritschl is singularly unfitted to serve as a peculiar ground of assurance concerning Christian truth. One may indeed rightly profess to be sure of certain subjective impressions or experiences; but the problem before us is to ascertain whether these impressions answer to any objective fact. The Ritschl theologians make much of historical Christianity as the object of faith. But when they at the same time insist that we cognize only phenomena, and have really no knowledge of objective things in themselves, they introduce an element which makes assurance of faith virtually impossible. For if our faith has reference only to the *worth of phenomena*, and the existence of objective things is inferred only from this experience of that worth, then we are in complete doubt concerning the fact and nature of objective things. And, furthermore, all differences in different men's subjective impressions as to the worth of these assumed objective things would go to show all the more conclusively that we not only cannot know what the objective fact is in itself, but also must regard even the subjective impression as more or less illusory.

It is a natural consequence of the attempt to combine a philosophy which is substantially idealism, if not illusionism, with a genuine acceptance of an objective historical revelation, that its adherents, though they are the especial enemies of all mysticism, yet themselves fall into a mysticism of their own. Herrmann, Ritschl's most conspicuous follower, well illustrates this remark. While contending that we cannot rest our faith on doctrines — even the doctrines and statements of the New Testament — since the infallibility of that book can no longer be maintained, he yet discourses in a fervid, and almost turgid, way about “the historical appearance of Jesus” — the historical fact, as distinguished from doctrine — the fact by which God makes himself known to us. This historical appearance of Christ, he says, becomes to the Christian “an element of his own existence.” “Jesus Christ,” he assures us, “is an undeniable element of our own reality.” This historical appearance of Jesus, he tells us again, “belongs as much to our own reality as the coat which we put on and the house which we inhabit.”

Pages of such language might be quoted—language which is certainly closely akin to the mystical, unless we simply call it misty. It sounds as if the writer were setting forth the doctrine of a Christ immediately present and directly apprehended. Coming from an Edwards or a Luther, it would be called an effort—if only a mere effort—to express what is involved in the doctrine of the mystical union between Christ and the Christian. But coming from one who denounces all mysticism, what shall be said of it? And this talk about the absolute confidence with which the Christian rests on the historic person of Christ—what shall be said of it, as coming from one who gives us to understand that all our knowledge of Christ is a historical knowledge, while yet we can have no absolute confidence in the historic sources from which the knowledge comes? There is here an unsolved incongruity which may warrant us in judging that the Ritschl type of theology has not yet come to the end of its development. Indeed, there are already signs of a disintegration, the result of which will probably be a new instance of right and left wing, or various shades of faith, pure Ritschlism becoming a thing of the past.

C. M. MEAD.

Book Notes.

DAVIDSON'S HEBREW SYNTAX.

The long awaited Hebrew Syntax of Professor Davidson has at last appeared. Far back in the present writer's student days it was spoken of as "in preparation," that delightfully vague phrase, beloved of publishers, but hope of ever seeing it had almost died out. But now it has come, we can handle it and use it, and it was worth waiting for. It forms a worthy pendant to the *Introductory Hebrew Grammar*, and just as that has taken rank as the best learner's book in the language, so this will certainly stand beside it as the best introduction to Syntax. Müller's *Syntax*, as translated by Professor Robertson, will always maintain its ground as the work of a man of singular insight into Semitic forms of thought, Driver's *Tenses* as an elaborate though somewhat tenebrous desk-book in its own field, Ewald's *Syntax* as a gigantic thesaurus, hardly usable by the learner, yet invaluable for the student, but this is, undoubtedly, the class-book on the subject.

Yet just as the *Accidence* has expanded until it is no longer a mere introduction, but also a book of reference that may be used long after the learner has passed the demon on the threshold, so this is no mere school-book but the fullest general statement that has yet been made by an English scholar in English. It has all Professor Davidson's clearness and exactitude. It displays his wonderful knowledge of the language in idiom, usage, and vocabulary, that knowledge which is so difficult to get and which contrasts so strongly with the so-called scientific knowledge that may be got from reading one or two modern grammars. When our Old Testament students realize that what is wanted is study of the Hebrew Bible as containing the Hebrew language, and not of what this man or that may have written about the Hebrew language, then we shall not have so much cutting up and supposed amending of texts by editors who do not recognize a usage when they see it. Against this tendency Professor Davidson's example and precept have been strong and this *Syntax* with its cautious statements and full quotations of usage is calculated to do much good among the younger men. Thus, his sections on the anomalous uses of the jussive on pp. 92 ff. are pre-eminently to the point as a warning of the real difficulty of a question that is often treated somewhat lightly.

Hebrew Syntax. By Prof. A. B. Davidson, LL.D., D.D. Edinburgh: T. & T. Clark. New York: Charles Scribner's Sons. pp. x, 234. \$2.75.

Yet, Professor Davidson does not belong to that old-fashioned school which shuts its eyes to what may be learned from the other Semitic dialects. He has evidently studied Arabic carefully for the light which it can throw upon Hebrew, and his reading, if not wide, is exact and to the point. It is first-hand, also, and does not consist of statements derived from Arabic grammars.

Another point of much value and one which will be of great assistance to the learner by giving reality and life to Semitic constructions is the frequent comparison with western languages. Many have attempted this, but in a half-hearted way—not so Professor Davidson. What are we to make of a Hebrew grammar which illustrates the mixing of *oratio recta* and *obliqua* by Heyne's.

"Die Welt ist dumm, die Welt ist blind,
Wird Täglich abgeschmackter!
Sie spricht von dir, mein schönes Kind;
Du hast keinen guten Character"?

It reminds one of the very queer scraps of verse often used by Arab grammarians as "witnesses," and still more does an illustration of subordination introduced with "'One of them,' says"

"Or (nae reflection on your lear),
Ye may commence a shaver."

the "one of them" is delicious, but only to be appreciated by an Arabist.

The get-up of the book is all that could be desired. There is a closely-printed, 25-page triple-column index of passages quoted. The type is clear and beautiful and well varied, and does credit to the Edinburgh printers and publishers.

Finally, it may be asked whether Professor Davidson could not do something towards the exercises in prose composition spoken of in the preface. Such a thing is badly needed if Hebrew is to be taught in any thorough way; and at present, the teacher has to rely upon himself when his class get beyond Professor Robertson's excellent little manual.

DUNCAN B. MACDONALD.

TRANSLATION OF THE SINAITIC PALIMPSEST.

A translation of the recent Mt. Sinai palimpsest of the Syriac Gospels is almost a necessity. So important a find could not be kept long sealed to scholars in a generally unknown tongue; while apart from the nationality of the discoverers, the front rank which English scholars have taken in textual criticism makes an English translation quite naturally the first to expect. Mrs. Lewis has met this expectation in the book before us, and has met it well.

A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest. By Agnes Smith Lewis, M.R.A.S. London: Macmillan & Co., 1894. pp. xxxiv, 239. \$1.90.

This rendering of the Gospels is specially worth studying for the quoting of the variant readings which it brings before us. Mrs. Lewis has discussed these at some length in the admirable excursus with which she has prefaced the translation proper (pp. xx-xxxi). She has particularly called attention to (1) The transposition of the narrative in John 18, which has the effect of making Caiaphas and not Annas the high priest who questioned our Lord, and of giving the story of Peter's denial the continuity of an unbroken narrative. Mrs. Lewis seems to think this is an approach to the original form (p. xxx).

(2) The change in Jno. 9 : 35 of "Son of God" to "Son of Man." She reminds us, however, that divine titles are retained elsewhere through all the Gospels, *e. g.*, though not all of them are noted — Mt. 11 : 27, Mt. 14 : 33 (Mt. 16 : 16 fails from the MS., as does also the parallel Lk. 9 : 20), Mt. 26 : 63 and its parallel, Lk. 22 : 70; Mt. 27 : 54 and its parallel, Mk. 15 : 39 (Mk. 1 : 1 fails), Mk. 5 : 7 and its parallel, Lk. 8 : 28 (where W. & H. bracket τοῦ θεοῦ) (Lk. 1 : 35 fails), Lk. 4 : 41 (Jno. 1 : 18 fails), Jno. 1 : 34 gives the W. & H. marginal reading "the chosen one of God" (ὁ ἐκλεκτός θεοῦ) instead of "the Son of God" (Jno. 1 : 49 fails, also Jno. 3 : 16, though v. 17 preserves the received rendering, while v. 18 shortens the phrase to "the only Son." Also Jno. 5 : 25 fails.) Jno. 6 : 69 renders W. & H. ὁ ἄγιος τοῦ θεοῦ by "the Son of God" Jno. 10 : 36 (Jno. 11 : 4 fails), Jno. 11 : 27, Jno. 20 : 31, so also Jno. 14 : 13 and 17 : 1 (pp. xxix f.).

(3) The omission of the disputed verses at the end of Mark (16 : 9-20), where, while this Codex agrees with both the Sinaitic and Vatican, it has the advantage of them as a witness in that it is evident these verses never existed in its Gospel; with the uncials it is possible they may have originally existed and been canceled by a later hand. (pp. xxvii f.)

(4) In Mt. 27 : 56 and Mk. 15 : 40 the companion of Mary Magdalene is called Mary the daughter of James and mother of Joseph, so, apparently, the mother-in-law of the Virgin. (pp. xxvi f.)

(5) But the most startling variation to which Mrs. Lewis directs our attention is in Mt. 1 : 16, where it reads "Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus who is Christ." And this is carried out in v. 21, where it reads "And she shall bear to thee a Son," and also in v. 25, "And she bear to him a Son," while the words in this latter verse καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ are omitted. In this strange reading our Codex stands absolutely alone, even its companion the Curetonian, with which it so often elsewhere agrees, not supporting it. At the same time there are evidences of confusion and contradiction in the rest of the narrative so rendered, *e. g.* v. 18, where the accepted reading is given, "She was found

with child of the Holy Ghost"; while Mary is constantly called the Virgin and Joseph is frankly presented before us as troubled because of her condition, which would be inexplicable if the rendering of v. 16 is to be accepted. (pp. xxiii ff.)

As to the age of the text of this Codex, Mrs. Lewis does not hesitate to give it as her opinion that some of the variants indicate a text, not merely contemporary with the older form of the Syriac version (the Curetonian), but even more ancient than that, representing the very first attempt at a Syriac rendering of the Gospels, to which Tatian's Diatessaron and the Curetonian text stand related as revisions. With her, in this opinion, agree Dr. Nestle of Ulm, and Dr. Rendel Harris of Cambridge. At the same time she confesses there are expressions which seem to point to a later origin. At all events, it is a matter of congratulation that, whatever be its date relative to that of the British Museum MS., the peculiar *lacunae* of that Codex are almost wholly filled up by this palimpsest, just now discovered. (pp. xxxi f.)

If we were to add a word on our own responsibility, it would be that this Syriac text will be of interest in the discussion which is quite prominent to-day as to whether our present canonical gospels are not a rendering of a common Aramaic (Syriac) foundation gospel. Resch of Germany and Marshall of England should certainly be attracted by the evidence which it might present. Take the one single point of word-plays. Holtzmann claims that the presence of these is an indication of first hand writing, so that the possession of them by our first canonical gospel witnesses against its being a translation. Weiss, on the other hand, demurs and says they are not a necessary proof of originality, since they may be due, after all, to the skill and freedom of the translator — which, of course, is evident. Now, does the rather large presence of this word-play element in these Syriac gospels point towards the original *Urevangelium* from which our canonical documents were derived, or is it due simply to the characteristic alliterative spirit of this Semitic tongue (p. xv) possible in a translation as well as in an original? If it could be shown that the language of our Greek gospels betrayed the presence of such word-play Syriac behind it, a large significance would attach to the fact. If it cannot be so shown, then demurrer would rightly apply, and all the more because of this assonance character of the language itself.

The book is one all can well afford to read for something more than curiosity. It is a translation which will, in many places, help us better to understand our English Testament.

MELANCTHON W. JACOBUS.

FLINT'S HISTORY OF THE PHILOSOPHY OF HISTORY.

Some twenty years since Professor Flint published his *Philosophy of History in France and Germany*, and the work was at once recognized as a valuable contribution toward the interpretation of history. The volume before us is not simply a revision of the earlier work, but the first installment of a more comprehensive undertaking. The author makes a fourfold division of his theme. In the three volumes which are to follow, he will treat separately of historical philosophy in Germany, Italy, and England. His aim, he tells us, is two-fold, — historical and critical. The primary purpose being “to trace the course of human thought in its endeavor to explain human history, or, in other words, to give an account of the rise and progress of reflection and speculation on the development of humanity.” But the author is naturally led, secondarily, “to pronounce judgment on the truth or falsity of what is essential and characteristic in these endeavors and to indicate their chief merits and defects.” The whole work is well conceived and the first portion is admirably executed. It is a fair question, however, whether another division and method of treatment would not have yielded even better results. Instead of treating the subject from the national point of view throughout the whole period brought under consideration, would it not have been wiser to have continued the “Introduction” down to the beginning of the nineteenth century, before resorting to the fourfold division? As it is, the introduction, which consists of 172 pages of the present volume, belongs quite as much to each of the volumes to follow. In this introduction Professor Flint, after some preliminary discussions, treats his subject by epochs, passing from country to country, and the result is a continuous narrative of the progress of the philosophy of history: Had this same method been pursued down to the modern period, and then the fourfold division adopted, because of the increasing mass of material, the work would, in our judgment, have been more truly scientific. It required only 167 pages of the volume before us to bring the special history of the philosophy of history in France to our own century, which makes it clear that the plan suggested would have been feasible. However, it is not our purpose or desire to depreciate this most valuable contribution to historical thought. On the contrary, we hail it as the ripe fruit of a well-equipped and thoroughly sound mind. It is a hopeful sign when a theological professor feels constrained to take up a theme like this, for it reveals the fact that theology is coming into close touch with

historical thought, and that theologians are striving to become true interpreters of the course of civilization. What Baur did for Church history forty years ago, Professor Flint now aims to do for the larger department of general history. He makes no pretence to having produced a final work on the subject; but we welcome his book as a fresh, stimulating, and highly instructive treatment of a theme of surpassing interest and importance. EDWIN KNOX MITCHELL.

It seems patent that increasing emphasis is being laid upon the value of New Testament grammar in relation to interpretation. The question as to whether the Greek of the New Testament defies all grammatical treatment, has been fought out, and the substantial results are seen in the works of Winer, Buttmann, Green, and Schmiedel. But, in spite of what has been gained, seminary students and ministers in America have felt the need of something not found in the treatises of the writers named above. It is a want not so much in material as in adaptation of material. American students receive their training in Greek through such text-books as those of Goodwin, and the transition to the novel arrangement, or lack of arrangement, and to the strange nomenclature of Winer and Buttmann is accompanied by great difficulty and practical loss. Hence, a grammar of the New Testament Greek which shall employ the familiar methods of American Greek grammarians, summarize briefly classical usages, note the variations and treat the peculiarities of the New Testament language is a desideratum. It is a long step in this direction which Prof. Burton takes in the enlarged edition of his useful pamphlet, *Syntax of the Moods and Tenses in New Testament Greek*, with which students have been familiar for a long time. Evidently Prof. Goodwin's *Moods and Tenses* has been the model which Prof. Burton has followed. The treatise is not encyclopædic. The writer's purpose has been, availing himself of the assured results of comparative and historical grammar, and applying to the interpretation of the Greek verb the laws both of English and Greek speech, to "enumerate the various functions of each mood and tense, exhibit in some degree their relative importance, and define each clearly." Prof. Burton has accomplished his purpose with rare success. The method is scientific, the statements are lucid and concise, the citations are well chosen, and the definitions are not only accurate, but "constructed with reference to the point of view of the interpreter." The manner in which the functions of English and Greek verb-forms are often exhibited in comparison is especially commendable. An example of this is the admirable treatment of the Aorist, §§ 35-57. The book is almost indispensable to every student of the New Testament.

A comparison of Dr. Briggs' *Messiah of the Gospels* with his *Messianic Prophecy*, published in 1886, shows a striking similarity in style, method, and results, and also demonstrates that the author has a firm grasp

Syntax of the Moods and Tenses in New Testament Greek. By Ernest DeWitt Burton. Second edition, revised and enlarged. Chicago: University Press of Chicago. pp. xxii, 215. \$1.50.

The Messiah of the Gospels. By Prof. Charles Augustus Briggs, D.D. New York: Charles Scribner's Sons, 1894. pp. xiii, 337. \$2.00.

of the Biblical Messianic idea. In his earlier work he summarized in a concluding chapter all his results under eleven topics: The Ideal of Mankind; The Conflict with Evil; The Divine Advent; The Holy Land; Jehovah as Father and Husband; The Kingdom of God; The Day of Jehovah; The Holy Priesthood; The Faithful Prophet; The Messianic King; The New Covenant. The closing chapter of the present work gathers the Gospel teachings under the same heads, adding the Second Advent as a twelfth topic, and presents all in the form of a comparative statement of results. This method shows thoroughness and maturity of thought. The pages are notably free from discussion. They are filled up with statement instead. At every step his apprehension is distinct, his assertion unhesitatingly positive and sure. The whole effect, thus, is one of great power. Precision and assurance mark every utterance. The position throughout is that of unreserved faith. All the products of a scientific inquiry into the Gospel records are accepted and embodied in the results without question. It is in work like this that Dr. Briggs appears at his best; with work like this, we suspect that he fills his class-room hours. The method is the same as in his earlier work: Comparative textual criticism; independent translation; condensed summaries; brief treatment in comments which evince careful exegesis. It is at this point in particular that the unceasing positiveness of assertion and repression of debate leave somewhat to be desired.

As to sources, Mark is named the earliest Gospel. Matthew depended chiefly upon Mark for historical material, and on the Logia for the discourses. The Logia is the work of the Apostle Matthew in the Aramaic language, and mostly in poetical form. Luke combines the historical material of Mark and the Logia of Matthew in the original setting, with other original material probably derived from a third written source. John is used without curtailment or reserve, the prologue only being reserved for the forthcoming volume on "The Messiah of the Apostles." In textual work on the Logia passages there is a continual reaching, through a comparison of the parallel passages, to the rhythm of the Aramaic original. In this process distinction is frequently made between "original" and "explanatory" terms in our present text, the latter being clipped into the wastebasket with little ceremony.

In the statements of views: of special interest and value are his chapter on "Pre-Christian Judaism"; his exposition of Matthew xxiv; his conception of the Kingdom of God, too meagerly handled; his disclosure of the prominence of the predictive element in Christ's teachings; and his splendid conception of the organic unity of the Biblical Messianic idea, continually tracing, as he does, the roots of the New Testament thought into the soil of the Old. It is a pleasure to note his understanding of the name "Son of Man" as a Messianic title; his explanation of the title "Nazarene"; his belief in the early Messianic consciousness of Jesus; and his answers to Beyschlag's theory of a merely ideal pre-existence of Christ. Prominently unsatisfactory is the order, or rather painful disorder, of his arrangement. It could not well be more confused. The historical order is entirely ignored. The arrangement seems to be dominated by

his theory of the sources. Quite unwelcome also are his comments upon John iii respecting the middle state. But the book is one of Dr. Briggs's best contributions to the student world — frank, fearless, explicit, concise. It exhibits, like his *Messianic Prophecy*, a glorious wealth and strength of Biblical truth and faith.

Audi alteram partem is an excellent motto for a historian, and one which seems to have governed Prof. Ferguson in writing the four papers which he has printed together in his *Essays in American History*. The particular themes which have attracted Prof. Ferguson's studious attention are the Quakers in New England, the Witches, Sir Edmund Andros, and the Loyalists of the Revolution. On all these topics the essayist's attitude is at variance with much of the current popular presentation, and with much of the writings of the older students of New England history, who put other constructions on many of the same facts; but the general positions taken by Prof. Ferguson will command the assent of the majority of other recent New England scholars. The Episcopal sympathies of the writer are obvious, but he has endeavored with scrupulous fidelity, and in the main successfully, to be fair to those from whom he differs religiously. He has tried to do justice to the Quakers and their Puritan opponents, and we believe that no New England historian has held the balance more evenly between them. His conception of Andros, as an honorable, loyal, on the whole fair-minded governor, agrees substantially with that of Mr. Whitmore; and is adapted to correct the traditional picture of the Stuart official as simply a time-serving and unscrupulous tyrant. Nor is his cordial appreciation of the good qualities of those who were long held up to popular execration as "Tories" less valuable, or his exhibition of the Revolutionary War as largely a civil conflict. One may question, however, whether, in his desire to secure an impartial hearing for those who have long been too unsparingly denounced, Prof. Ferguson has not somewhat understated the strength of the argument for the winning side. We doubt whether it would have been as desirable for New England to have been united in a single province under Andros — with the sacrifice of local self-government which Andros's system implied — as Prof. Ferguson seems to think. We owe an immeasurable debt to the educative force of the sturdy, unbending, sometimes narrow, but always self-respecting desire of the New England communities to manage their own affairs in their own way. And we feel, too, that though Prof. Ferguson has given reasons why the Loyalists failed to alter the course of the Revolution in any of the thirteen colonies, his reasons do not quite adequately explain their entire want of success. But for the book as a whole, and especially for its spirit, we have nothing but commendation.

Woman in Missions is a small volume containing sixteen papers selected from those read at the three days' Woman's Congress of Missions at Chicago

Essays in American History. By Prof. Henry Ferguson, M.A. New York: James Pott & Co., 1894. pp. 211. \$1.25.

Woman in Missions: Papers and Addresses presented at the Woman's Congress of Missions, October 2-4, 1893, in the Hall of Columbus, Chicago. Compiled by Rev. E. M. Wherry, D.D. New York: American Tract Society. pp. 229. \$1.00.

in 1893. The aim of the papers is to sketch and illustrate the various forms of woman's work under the various organizations operating in various parts of the mission world. Of permanent worth are the historical papers, the papers on medical missions, and those on the work of deaconesses. Among these, the articles on "Female Education in the East," by Miss Whately; on the "History of Woman's Organized Work," by Miss Parsons; on "Medical Missions," by Isabella Bird Bishop; and on the "Work of Deaconesses," by Mrs. Meyer; are of signal interest and value. While some of the papers seem commonplace and tame, those cited and others are immensely instructive, broadening, and soul-stirring.

A book by one who differs radically from us in our conception of Christian truth, and who is, nevertheless, plainly a sincere and kindly-tempered seeker for the verities of religion, is always of interest. Such a book is the collection of sermons and addresses which Rev. John W. Chadwick of Brooklyn has published under the title of *Old and New Unitarian Belief*. In an exceedingly readable style Mr. Chadwick sketches the general story of the Unitarian movement in Europe and America, and then follows, successively, the changing Unitarian conceptions of man, of God, of the Bible, of Christianity, of Jesus, of the future life, and of salvation, through their various phases of doctrinal development. The little volume is, to some extent, a history of Unitarianism; it is even more a history of Unitarian doctrine; but, most of all, it is a defense of the more radical type of modern Unitarian teaching,—a defense the more interesting because of the care with which Mr. Chadwick points out the path by which present positions have been reached. Mr. Chadwick's own views are radical enough. The most advanced speculations of modern science, the most revolutionary of the assertions of recent Biblical critics, go to the fashioning of his creed. His conception of Jesus finds nothing in Him beyond a noble humanity,—a humanity which, though characterized by moral and spiritual pre-eminence, cannot be asserted to have been perfect or sinless. The "only great salvation" is "salvation by character." It is needless to point out how completely at variance these views are, in our judgment, with the teachings of the New Testament, with the consciousness of the church universal, and with the deepest needs of man; but we none the less heartily commend the volume under review as the best exposition of the doctrinal development of Unitarianism and of its more radical present attitudes that has yet been published. No one who wishes to understand American Unitarianism can well neglect it.

The author of *Christ in Myth and Legend* selected a taking title, and in the preface ingenuously informs his readers that he has tried to make the matter of the book conform thereto. It contains twenty-seven brief descriptions of a few of the more familiar legends more or less.

Old and New Unitarian Belief. By John White Chadwick. Boston: George H. Ellis, 1894. pp. ix, 245. \$1.50.

Christ in Myth and Legend. Curious Facts, Myths, Legends, and Superstitions, concerning Jesus, with an Historical Sketch of the False Christs of All Ages. By John W. Wright. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton, 1894. pp. 130. 50c.

closely connected with Christ, notably those relating to famous "relics." They are compiled from dictionaries and readily accessible popular works without critical skill or literary feeling. The compilation seems to be the product of a simply curious spirit possessed of few facilities for gratifying its curiosity. Similar spirits similarly conditioned may, as the author hopes, "find entertainment" in it.

Dr. Walker of the [Episcopal] Theological Seminary of Virginia has given us, in his *Outlines of Christian Theology*, what the title and size of the work indicate—a rather brief summary of the principal doctrines held by Christians. After two introductory chapters on Theology and Religion and on the Sources of Theological Truth, he treats in three chapters of the Canon and the Inspiration of Scripture. After one chapter on Tradition, Mystery, and Miracles, he discusses the existence, attributes, and trinity of God, the doctrine of Man, of Sin, Salvation, Atoning Mediation, Christ's Work in its Application, the Church and the Sacraments, Angelology, and Eschatology. In general, the author occupies a moderately conservative position, and seems to be characterized by good common-sense. No display of scholarship is made, but he is evidently acquainted with the main questions connected with the topics discussed, and treats them fairly. The brevity of the treatment, however, makes an apparent superficialness almost inevitable. Often a problem is stated, or various views mentioned, without any attempt at a solution. The last chapter (on Eschatology) illustrates this remark most strikingly, but it applies to almost every chapter. But the author is not disposed, on the whole, to evade difficulties or to avail himself of ambiguities. Some of his summaries of the arguments on particular points (as Inspiration and Trinity) are very satisfactory, considering their brevity. In his ecclesiastical position he seems to belong to the Low rather than to the High Church wing of his denomination. But the spirit of the book is throughout that of a candid and non-partisan man. There are some instances of carelessness and inelegance in style which one would not expect in such a work—*e. g.*, "the purely supernaturalist" (page 11); "Our effort now is to find out as to this latter inspiration" (page 37); "The point has been recently made . . . as to whether such declaration is . . . to be regarded as final." We find "Muriatorian" (page 30) instead of "Muratorian"; also "logos" (page 115) and "gnostic" (page 32) without the usual capitals. On pages 29 and 30 two statements relative to dates are given with a positiveness not warranted by exact knowledge. Irenæus is said, without qualification, to have been born 140 A.D., though Zahn (in Herzog and Plitt's *Real-encyclopädie*) argues for so early a date as 115 A.D. The date of the Muratorian Canon is assigned to "about 140 A.D.," though the best authorities put it as late as 170 A.D.

To write *Popular Scientific Lectures* which shall be both scientific and popular is not an easy matter. Professor Mach seems to have done it, and

Outlines of Christian Theology. By Prof. Cornelius Walker, D.D. New York: Thomas Whitaker, 1894. pp. 256. \$1.50.

Popular Scientific Lectures. By Prof. Ernst Mach. Translated by Thomas J. McCormack. Chicago: Open Court Publishing Co., 1895. pp. 313. \$1.00.

the translator has aided him before the English speaking public by putting them into smooth and thoroughly readable English. The volume contains twelve lectures published at various times between 1865 and 1894, some having been translated previously, but no previous collection having been made. They treat of, The Forms of Liquids; The Fibres of Corti; The Causes of Harmony; The Velocity of Light; Why Man has Two Eyes; Symmetry; The Fundamental Concepts of Static Electricity; The Conservation of Energy; Economical Nature of Physical Inquiry; Transformation and Adaptation in Scientific Thought; The Principle of Comparison in Physics. The last lecture on The Relative Educational Value of the Classics and the Mathematico-Physical sciences is an interesting treatment from a German point of view of one of the questions vexing our American colleges. The author's reputation as professor in the university at Prague gives confidence as to the accuracy of his work, and the literary and philosophical suggestiveness of the book is very rich. The work has a full index.

The title of *The Confession of Faith of a Man of Science* inclined us to the hope that its author had somehow spiritualized his philosophy, or at least softened the asperity of his polemic. Such is not the case. The book contains a reassertion of the thoroughly materialistic monism which his earlier writings had made more or less widely known. Abridged, his creed might be put as follows,—We know only through the physical senses; they can know only the physical: nothing but the physical, therefore, exists. If anyone doesn't agree with this he is either an ignoramus, a moral coward, or both. If Haeckel's underlying physical "substance" chanced to vibrate somewhere into the form of ignorance and cowardice, it seems odd that the same substance vibrating in Haeckel himself should be angry at it.

There are few churches that will better repay study than the Grace Baptist Church of Philadelphia, and the biography of a true man is always interesting; these two themes give Mr. Robert J. Burdette in his book *The Modern Temple and Templars* an unusual opportunity to make an interesting and profitable story and we are free to say that he has improved his opportunity. While we ourselves should have been glad to learn more of the church even at the expense of learning less of the man, yet we are thankful for the completeness with which the main features of the unique work of this aggressive church is recorded. It is truly a marvelous story of growth and divine blessing; and the central figure gains new interest from his relation to it. Mr. Burdette is known to most people only as a humorist, and he will not be likely to lose that reputation with the readers of this book, for many pages are enlivened with his droll comments. And yet this is not a funny book; it is a serious description, written with a loving

Monism, as connecting Religion and Science. *The Confession of Faith of a Man of Science.* By Ernst Haeckel. Translated from the German by J. Gilchrist, M.A., B.Sc., Ph.D. London: Adam and Charles Black. New York: Macmillan & Co., 1894. pp. viii, 117. 80c.

The Modern Temple and Templars. A Sketch of the Life and Work of Russell H. Conwell. By Robert J. Burdette, Boston; Silver, Burdette & Co., 1894. pp. vi, 385. \$1.25.

pen, of a noble man and his wonderful work, and the final impression is of this and not of anything less. Every chapter begins and ends with a quoted selection of prose or poetry, some of which would not be honored as high art, and yet are of the kind that under the guise of nonsense speak sense. Through numerous quotations we gain quite a clear idea of Pastor Conwell's aims and ideals for his church. We are sure that this book will be welcomed by all who are interested in the development of the Institutional Church.

Municipal Government is an opportune book by the capable editor of the *Review of Reviews*. Especially awakening and bristling are the chapters on Glasgow, Manchester, Birmingham, and London. The work suffices to illustrate the following points: (1) There are men ready to undertake an honorable enterprise for their city, and do it thoroughly, and expect neither salary nor spoil; (2) Cities can be splendidly ruled and developed upon business principles, without any reference to party; (3) Elections can be carried on honestly and efficiently without venality and rings; (4) Gigantic improvements, involving immense expenditures of money, are the most paying investments, and are the only methods for the nurture and enlargement of municipalities that desire or deserve a future; (5) The English cities are a startling revelation as to the growth of paternalism, so-called. Every lover of his city or town or village should read this book, and gird up the loins of his deepest mind, will, and conscience to the cleansing of his communal stables.

Social Growth and Stability is a book which leans to social reconstruction according to orderly progress. It is moderate and exceedingly well-tempered in its tone and treatment. It lacks strength and comprehensiveness; it is defective also in point of coherence in the topics discussed, and the logical unfolding of such themes as are handled. Nearly all the subjects receive but a fragmentary attention.

The Education of the Greek People is a thoroughly good book, one of the best of an excellent series. The author is well equipped for his task, as the introductory chapter and the general treatment of the whole subject amply prove. The discussion of the "original nature" of children, and of "the true motive and ideal in education" in the opening chapter is worth the price of the volume. In the final chapters: Greek Education in Contact with the Great Eastern World, and Greek Education in Contact with the Great Western World, there is much which has a direct bearing upon the rise and development of Christian theology, and hence will have a special interest to theologians.

Municipal Government in Great Britain. By Albert Shaw. New York: Century Co., 1895. pp. viii, 385. \$2.00.

Social Growth and Stability. A consideration of the Factors of Modern Society and their Relation to the Character of the Coming State. By D. Ostrander. Chicago: S. C. Griggs & Co., 1895. pp. 191. \$1.00.

The Education of the Greek People, and its Influence upon Civilization. [International Education Series.] By Thomas Davidson. New York: D. Appleton & Co., 1894. pp. xiv, 229. \$1.50.

Alumni News.

ADDITION TO THE NECROLOGY IN THE DECEMBER RECORD.

Jerome Allen, Ph.D., was born in Westminster West, Vermont, July 17, 1830. He prepared for college at Kimball Union Academy, Meriden, N. H., and graduated from Amherst College in the class of '51. He entered the Seminary at East Windsor Hill in the class of '54, but did not complete his course. He seems early to have felt that teaching was the work of his life and to it he devoted all his energy. He commenced his pedagogical labors as principal of the Academy at Manquoketa, Ia., in 1853. Two years later he removed to Dubuque to accept the Professorship of Natural Sciences in Alexander College. There he remained till 1859, when he removed to Hopkinton to assume the double duties of principal of the Bowen Collegiate Institute and pastor of the Presbyterian church in that place. He was ordained to the ministry in June, 1859. This was the only pastoral charge he ever held. When he removed from there eight years later he had evidently impressed himself strongly on the community, for after an absence of three years, when he was superintendent of schools at Monticello, Lennox College in Hopkinton elected him to its presidency. He was made Professor of Natural Sciences in the Geneseo State Normal School, N. Y., in 1874, and remained there till he was elected to the presidency of the State Normal School in St. Cloud, Minn., in 1885. He was not to remain there long. Through his experience in teaching he had come to feel that the teacher's profession deserved as thorough and scientific opportunities for training as the professions of law or medicine. His taste for systematic and scientific pedagogics manifested itself in his earlier publications on *How to Teach Map Drawing*, *Methods of Teaching*, and other works, as well as in his editorship of *Barnes' Educational Monthly*. He consequently bent all his energies to the founding of such a school, and it was due to his untiring energy, patience, and zeal, more than to any one cause, that, in 1890, the Council of the University of the State of New York adopted a statute declaring the establishment of a School of Pedagogy in New York city for the purpose of "giving higher training to persons who may have devoted themselves to teaching as a calling, whether graduates of colleges of

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arts or sciences, or of normal schools or colleges of the State of New York, or able to present testimonials of general scholarship and culture equal to those received by graduates of State normal schools." Dr. Allen was elected Professor of Pedagogy and Dean of the school, and was not only nominally, but really at its head,—being held responsible for its success or failure. The success of the school was instant and marked. Seldom has an institution been founded which, by its immediate popularity and the wide acceptance of the advantages which it offered, so fully demonstrated the wisdom of the one who projected it. The strain put upon him in the initiation and control of the school proved too much for his strength and in 1892 he went abroad for rest. He rested, however, by making a careful study of the educational systems in various cities in Europe. In the fall of 1893, a severe illness made it necessary for him to withdraw from the School of Pedagogy. His loss was keenly felt by the Council of the University who, in resolutions expressive of their regret at his withdrawal, said that "his self-sacrificing and distinguished effort had created a work for all time, and was a most worthy contribution to the progress of education." *The New York Times*, in a very appreciative notice of him at the time of his death, says, that in addition to his work in the School of Pedagogy, "he revolutionized the study of geography by his comprehensive system of map-drawing which has been largely adopted throughout the country."

His principal works are *A Handbook of Experimental Chemistry for Laboratory Use; Methods for Teachers in Grammar; Manual of Map-Drawing; Mind Studies for Young Teachers; Temperament in Education.*

Dr. Allen died in Brooklyn, May 26, 1894. He was married to Mary Annie Windsor, daughter of the Rev. John Wesley Windsor, an early missionary in the West. His wife, two sons, and two daughters survive him.

JAMES W. GRUSH, '63, was stricken with paralysis during the past year, and is laid aside from all active work. He removed some months ago from Millville to Sanborn, N. Y.

With reference to CHARLES CUTTING, '66, who died in December, a friend writes to *The Congregationalist* of January 10 as follows: "Rev. Charles Cutting, who died in New Haven Dec. 24, 1894, was born in 1840, graduated from Amherst in 1863, and from Hartford Theological Seminary in 1866. His first pastorate was in Ledyard, Ct., where for fifteen years—1868 to 1881—with heart and hand he faithfully labored. For the next ten years his work was in Montville, where many friendships were formed which time can never sever. From 1891 to 1893, he labored

in Whitneyville. For the past year his health has rapidly failed. His sunny disposition, his kindly, care-taking thought of others in temporal as well as spiritual affairs, his intense love for nature, especially for flowers, endeared him to all who knew him. Many a friend 'will keep his memory green.' " Mr. Cutting was married in 1878 to Miss Jessica A. Campbell.

EDWARD S. HUME, '75, of Bombay, sends the following good news to *The Missionary Herald* of January: "Last Sabbath 8 were received to our church, 6 of whom were baptized. One of them was a young Hindu who belongs to a prominent literary family. His grandfather was a famous grammarian whose Marathi Grammar is the standard text-book in all our schools. His uncle is the author of the government series of translation books, and he is the head master of a prominent government high school. The young man has a dispensary and is comfortably well off. With others of the family he has belonged to the Brahma Somaj, so they do not care for caste questions. This is well, for although he has been threatened in many ways and he expected to be cast out from his home and rights, he has been allowed thus far to remain at home. We rejoice at this and feel that it is of great importance that these new Christians remain among their own friends if possible, even if for a time they have to endure much persecution."

FRANKLIN M. CHAPIN, '80, writing from Lin Ching to the January *Missionary Herald*, says: "Missionary work goes on in the same old lines, a little hampered by the necessity of having an eye out for the possibilities, but otherwise no different from what it has been in the years that have passed. We three families are now all safely settled here in our old homes. Lin Ching at present is not much excited by the war. The troops sent north, many of them, pass through this city. To-morrow or next day nearly 10,000 are expected. All preparations in the way of provisions and forage have been made, the officials being only too glad when they are gone, as the possibility of their having trouble with the citizens is not a small one. At best the men are a lawless mob, without discipline, and recruited from the scum of the country. The pay of the private is only five cents a day, and out of this sum he has to purchase food. Besides, his superior officers, who constitute the paymasters in the Chinese army, have the national failing of 'squeezing,' so that this small pittance is diminished by one-fourth."

GEORGE W. ANDREWS, '82, Dalton, Mass., has been recently presented with a gold watch by his parishioners.

In commenting on the present war between Japan and China, HENRY P. PERKINS, '82, Lin Ching, says: "The people are far less interested in it than in the question of how to get a living. Did the people only know that an outside power, strong enough to take Peking, would probably succeed much better than the present government in building efficient river-dikes and good roads, they would no doubt long for the change. I said to an intelligent young man yesterday, 'The Japanese may take Peking.' 'If,' said

he, 'they do, perhaps we can cut off our queues.' . . . China seems to me to resemble the Great Eastern steamer, an immense ship but with no proper degree of steam power. Until she gets such power—the power to govern this vast empire from some central station—she will continue to be decidedly unwieldy."

HERMAN P. FISHER, '83, who has lately closed a successful pastorate in Ortonville, Minn., has declined a call to the church in Detroit City in the same state.

FREDERICK A. HOLDEN, '83, has recently closed a successful pastorate of three years in West Peabody, Mass.

CHARLES S. NASH, '83, was one of the speakers at the December meeting of the San Francisco Congregational Club.

In the *Kindergarten Magazine* for January is a bright and uplifting article by WILLIAM A. BARTLETT, '85, on *Christmas Music in the Primary Sunday-school*, of which the point is the possibilities of such music for the culture of the child's spiritual nature. He contends that the "aim should be distinctly and wholly toward producing an effect upon the child for righteousness," since "from the child-period come the impressions of God and the future life which cling to us to the grave."

FREDERICK W. GREENE, '85, for several years the successful and beloved pastor of the West Church, Andover, Mass., has resigned his pastorate, and accepted a call to the pastorate of the South Church, Middletown, Conn. At his installation on Jan. 29, Dr. A. W. HAZEN, '68, was moderator and offered the right hand of fellowship; the installing prayer was by President Hartranft, the opening prayer by WILLISTON WALKER, '86, and the charge to the pastor by ARTHUR L. GILLETT, '83.

The church in Alameda, Cal., WILLIAM W. SCUDDER, Jr., '85, has a successful chapter of the Brotherhood of Andrew and Phillip. At its first anniversary, celebrated recently, several of the neighboring pastors were present, and the different phases of the work were considered. The chapter has a membership of 36, and has been instrumental in enlisting many of the men in the work of the church.

WILLIAM E. STRONG, '85, who has been pastor of the Washington Street church, Beverly, Mass., since his graduation, has resigned his pastorate, and accepts a call to the First Church, Jackson, Mich. Mr. Strong and his wife were handsomely remembered with gifts at the farewell reception at Beverly.

FREDERICK T. ROUSE, '86, Plantsville, received from his congregation as a Christmas present money enough to buy a bicycle.

The Central New York Association held its annual meeting at Syracuse in December, at which one of the leading features was a symposium on

Theological Seminaries. Hartford was represented by FRANKLIN G. WEBSTER, '86, of Oswego Falls.

On January 2d, JOHN BARSTOW, '87, was installed pastor of the Mystic church, Medford, Mass.

SAMUEL A. BARRETT, '87, East Hartford, was presented by his people with \$105, as a Christmas gift. Mr. Barrett's church shows a net gain of 18 in membership during 1894.

The Third Reformed Church of Albany, N. Y., of which W. N. P DAILEY, '87, is pastor, celebrated by a series of services, Dec. 16-21, the sixtieth anniversary of its foundation.

The annual report of the East Church, Ware, Mass., AUSTIN B. BASSETT, '87, pastor, shows a total membership of 464. The benevolences for 1894 amounted to \$3,597.60.

CHARLES H. SMITH, '87, who was dismissed from the pastorate of the Windsor Avenue Church, Hartford, December 28, began his labors as pastor of the church in Plymouth the first Sunday in January, and was installed January 30.

The First Church, Danvers, Mass., has extended a call to CURTIS M. GEER, '90.

HARRY D. SHELDON, '90, recently preached a forcible sermon in his church in Buffalo on *The Church of Christ and Social Problems*, of which an extended summary was printed in the *Buffalo Courier*.

FREDERICK J. PERKINS, '91, has been obliged by ill health to give up for the present his work at San Paulo, Brazil, and to return to Hartford. During the voyage home Mr. and Mrs. Perkins had the great sorrow of losing, by a sudden illness, their infant son, who was buried at sea on Christmas Day.

Seminary Annals.

THE CAREW LECTURES.

The Carew Lectures for this year were given on the evenings of January 8 and 9, 15 and 16, 23 and 24, by Rev. Charles Cuthbert Hall, D.D., pastor of the First Presbyterian Church, Brooklyn. He came a stranger to almost all, and went away the personal friend of all who listened to him. There is in his manner a peculiar winsomeness, mingled with intensity of spiritual power, which secures for him not only an attentive hearing, but gives the listener a sense of personal nearness to him. The lectures were rich in matured thought, remarkable for spiritual insight, and replete with practical sense drawn from his wide experience in a ministry unusually successful. It is matter for congratulation that the lectures are soon to be published by the Hartford Seminary Press.

The lecturer's theme was *Qualifications for Ministerial Power*. In the first lecture he treated of the *Power of a Qualified Ministry*. The very title of the lectures implied that somehow, from some source, the minister *has* a power. The primitive conception of ministerial power is that of the power of the Holy Ghost manifested through the elements of a Christian manhood. With this has been involved the conception of priestly power, claiming for itself, in the name of ecclesiastical organization and state authority, especial consideration. These elements, the speaker showed with a singular freedom from polemic utterances, are not a part of the essential quality of ministerial power. As understood in the lectures, this power is spiritual, not ecclesiastical.

It consists in the calling of the individual by the Holy Spirit, in the indwelling of the Holy Spirit within the called, in the outgoing of the Holy Spirit's power through all the gifts and resources of consecrated manhood. It is this power which makes great the minister of Jesus; it is this which clothes his life with peculiar significance as a factor in the evolution of society; it is this which wins for him in every age the recognition of his brother men, until he proves himself disqualified to possess the power which they attributed to him.

This then being the essential quality of ministerial power, an inquiry into how one may be qualified to be possessed by it should, if it is to be helpful in our land and time and among our people, be

conducted in the "New Testament spirit," in the "Protestant spirit," in the "Present-day spirit," and in the "American spirit." The lecturer's analysis of what is distinctive of the "spirit" in each case, especially his treatment of the "American spirit," was full of happy suggestiveness.

Having, in the first lecture, made plain his point of approach to the subject, and showed that the power of the ministry was the power of the Holy Ghost working through a consecrated manhood, and that a true conception of the ministry is individualistic, not ecclesiastical, he proceeded in the second lecture to speak of *Qualifications Physical and Intellectual*. Centering his thought in the conception that power comes through personality, and that body, mind, and spirit are integral elements of personality, he discussed the physical qualifications of the ministry in a way at once noble and simple. In this age of "physical culture" madness, it was refreshing to hear the whole topic of the care and development of the body as a tool and a temple discussed with such directness, wholesomeness, and impressiveness. If all ministers could have heard him, there would be vastly fewer ministerial extremists in the despite or glorification of the body. Equally happy were the warnings against mental stagnation, against the submission to moods, against mental seclusion, and his advice to enter into fellowship with nature, with affairs, and with people.

The third lecture discussed *Qualifications Experiential and Devotional*. The definition of ministerial power as being the Holy Ghost working through consecrated manhood, and the conception of the human personality as triune—body, mind, and spirit—makes it evident that these qualifications demand a thorough study. The spirit of man, the third and noblest realm of personality, is

that part of the man which is only made to live through regeneration, and which, being born from above, becomes the organ of fellowship with God, in and through the perpetual abiding of the Holy Ghost. In this Holy of Holies there must be created, nourished, and educated certain qualifications for ministerial power. The cult of the spirit is as distinct and as susceptible of investigation as the cult of the mind and the cult of the body.

The discussion of this division of the subject was grouped under the three heads: Tendencies adverse to spirituality in the ministry, Experience and Devotion as corrective of adverse tendency, Experience and Devotion as qualifications for power. It is a fact not always recognized that the ministry is exposed to tendencies adverse to the spiritual life. There are various influences growing out of

personal faults or limitations, but beyond these are certain more general tendencies, some of the more prominent being: The tendency to loss of sensitiveness toward truth through constant association with it; the tendency to discrepancy between the professional ideal and the habitual grade of conduct; the tendency toward unscriptural ecclesiasticism. After elaborating these points with great tact and insight into character, the lecturer took up the subject of Experience and Devotion as corrective of adverse tendency. Experience he defined as subjective knowledge of spiritual facts; Devotion as subjective fellowship with God. Each has its special place as a corrective of the adverse tendencies before mentioned. This experience is minutely and powerfully described in I Cor., ii.

The acquisition of objective knowledge, in connection with spiritual facts, involves only the intellectual faculties, is in essence "the knowing of Christ after the flesh"; the creation of subjective knowledge, in connection with spiritual facts, involves the teaching and illuminating offices of the Holy Ghost in the innermost realm of personality,—the realm of spirit. This is experience,—experience of the living Christ; experience of the Comforter in this manifold operation; experience of the Word as the vehicle of revelation and grace; experience of the soul's travail in the mystery of temptation, in the renunciation of sin, in the chastened knowledge of the peace of God; experience of any and every spiritual fact.

He then proceeded to show the efficiency of this subjective spiritual experience as a corrective of adverse tendencies.

Passing to Devotion, in the sense above defined, the speaker put his finger upon one after another of the difficulties which the minister finds in entering into the personal fellowship with God through the Spirit. Every minister who heard must have felt that he was listening to words which he had uttered in the confessional of his own heart, and each must have felt, as the subject was more fully opened, that he not only saw himself, but saw a way away from himself.

In discussing the third topic of this division of the lectures, *viz.*, Experience and Devotion as qualifications for ministerial power, Dr. Hall emphasized the fact that the personality is *the* efficient factor in ministerial power. The minister is to speak to the spiritual part of human nature. To be spiritually powerful, he must have an accurate and a sympathetic appreciation of spiritual states in others. He should also be able to speak with authority in spiritual matters, and should bear with himself an atmosphere of true reverence in the most common affairs. These ends can be secured, and secured only, by experience and devotion. No simple statement of the movement of thought can do justice to the strong spiritual power revealed in the unfolding of the theme.

The fourth lecture treated of *Qualifications Social and Pastoral*. The previous lectures had traced the nature of ministerial power to the man, not to the office; had showed that power was dependent upon the right development of the whole personality; had indicated the lines along which personality might be best developed. This lecture entered upon the discussion of the application of personality to external conditions. The personality of the minister stands in the center of three concentric circles of influence, to which it is to be applied. The first circle considers the minister in his relation to individuals, and involves the study of qualifications social and pastoral. The second circle considers the minister in his relation to a congregation, involving qualifications liturgical and homiletical. The third circle considers the minister in relation to current religious thought and the world at large, and includes qualifications theological and ecclesiastical.

In the treatment of social qualifications, ministers were warned against antagonism to society, abstraction from society into the realm of books and thoughts, and transcendentalism — the spiritual retirement into the realm above common daily affairs. These all represent the perversions of that which is good, and all involve the absence of spiritual power. There are three ways in which ministers have tried to reach power — by sacerdotalism, by conformity to the world, by comprehensive application of personality. A keen but kindly analysis of the three methods led to declaring for the third.

That is to say, in the exhibition of an all-round manhood in social life . . . a manhood which has not only preserved the balance of its triune unity, but has learned how to make each element of personality a channel of influence; cultivating the dignity and freshness of the body as a working instrument, and acknowledging with true frankness that interest in material things which is according to the manhood of man; maintaining through discipline that high mental efficiency which keeps one abreast of the mighty age, and permits one to speak even with authority to a social state proud of its own individualism and fiercely intolerant of ignorance and narrowness; and above all else, yet organically related to all else, maintaining that separation unto God, as an ambassador of Christ, which is not the assumption of external dignity, but the involuntary result of subjective consciousness of a divine call — that pre-eminence of spiritual motive and aspiration which prevents social conformity from sinking into mere comradeship, and liberty of conduct from degenerating into self-indulgence; that manly loyalty to Christ which keeps the ambassador from being lost in the man; that manly interest in affairs which keeps the man from being lost in the ambassador.

The treatment of pastoral qualifications was full of suggestiveness in that field, which grows increasingly difficult with the increasing complexity of modern life, and showed the ripe experience of a singularly successful pastorate.

The fifth lecture treated of *Liturgical and Homiletical Qualifications*. It is seldom that the importance of both the service and the sermon as essential constituents of public worship are so clearly brought out as in this lecture, and there were abundant practical hints — e. g., the printing of the words of the anthems, that all may join in the thought to which the music was intended to give expression — and many a pastor will say amen to the speaker's choice of a phrase with which to characterize one part of the pastor's responsibility when he spoke of the *Doom* of leadership. It would be difficult to find a better theory of public worship than was advanced in this lecture. In speaking of that much-discussed question of the relation of the choir to the minister, the lecturer declined to lay all the blame upon the choir, but shifted the full share to the minister. Every service should be a unity. It should not be a monotonous repetition of one idea, but should have some central *motif*. To attain this end, co-operation of minister and choir is indispensable.

The prevailing absence of this co-operation is one of the leading causes of the present grotesque and anomalous situation. The minister and his choir are administering the service without conference. The result cannot, without miraculous intervention, be other than liturgical confusion. It is customary to censure choirs for their lack of sympathy. The censure is misplaced. The choir has been driven into irrelevancy by ministerial neglect. A long evolution of injustice has placed the choir in its present liturgical embarrassment. Generations of ministers neglecting the service for the over-development of the sermon, have developed a race of liturgical aliens in the choir-loft, who, being left out of the confidence of the clergyman and kept in ignorance of his purposes, are compelled to work in the dark, following the devices and desires of their own hearts.

The discussion of homiletical qualifications took up a careful analysis of the nature of homiletical power, treating, in turn, of the true sense of the sermon and the practical, didactic, and sympathetic elements in the sermon.

The closing lecture on *Qualifications Theological and Ecclesiastical* discussed successively the questions, Where lies theological and Where ecclesiastical power for the minister of to-day? The questions were answered along the lines sketched in the first lecture, where the ideas of personality and individuality were presented as being the ideas central to ministerial power. The lecturer strongly emphasized the necessity for a minister doing his own thinking and planning his own work, rather than passively leaning back on what others have thought or incorporated into organization. Our age is too full of new problems to make power coupled with supineness a possibility.

The universal verdict at the close of the lectures was that they had been profitable and uplifting in a very unusual degree, and the audience was glad to have President Hartranft express in happily chosen words the gratitude and appreciation of all who had heard them.

THE SECOND TERM of the year was opened on January 2, by the formal inauguration of Professor Beardslee into the chair of Biblical Dogmatics and Ethics. Rev. William DeLoss Love, Dr. E. B. Webb, and President Hartranft took part in the service. Professor Beardslee's address is given in full in this number.

THE DAY OF PRAYER FOR COLLEGES was fittingly observed on January 31, by the omission of all Seminary appointments except Morning Prayers and a public service in the afternoon, at which reports were made from a large number of colleges.

MR. CAPEN OF THE JUNIOR CLASS has been obliged to leave the Seminary on account of his health. His place upon the Prudential Committee of the Students' Association has been taken by Mr. N. H. Weeks. The new constitution of the Association provides that there shall be a monthly missionary meeting. On the last Friday in January the topic was Japan.

PROFESSOR ARTHUR DE COLLARD has charge of the physical training in the Gymnasium during the present year. For a number of years he had charge of the physical training in one of the French military schools,—and for four years held a position in St. Thomas' Hospital, London. He is a man of strong personality, and is able to deal with the members of his classes individually, and to prescribe the kind and amount of work which each needs. His system has proved itself successful and especially well adapted to the needs of those employed in active mental labor. He aims to build up health and strength without the use of apparatus. His exercises are so planned as to reach every muscle of the body, internal and external, to increase rather than exhaust vitality, and are combined in such an order that the development is normal and gradual.

THROUGH MR. P. H. WOODWARD, the Secretary of the Hartford Board of Trade, the presidents of three of the large manufactories of the city invited the Ladies' Advisory Committee, the young women of the Seminary, Dr. Hartranft, and others, to visit their shops. The intricacies of drop-forging and machinists' tools were explained at the Billings & Spencer Company's works. Much of sociological interest was found at the Pope Company's buildings. The thousand or more makers of bicycles are provided, for a nominal sum, with hot lunches in an inviting lunch-room, and near by is a well-equipped reading-room. Individual lockers with plenty of hot water are provided for the workmen, and a Co-operative Savings Club is

organized for their benefit. The Screw shops also afforded much interest, whether viewed from the standpoint of the products or the producers. Hartford is not behind the times either in inventions or care for its employees. Neither is a Theological Seminary removed from interest in the practical working out of social problems.

AN ITALIAN MISSION at the Morgan St. Chapel was started by Mr. S. L. Testa, a student from Union Theological Seminary, who began holding regular services there for his countrymen last June. At the end of four months he closed his work, which had been going on under disadvantages. On the first Sunday in October Mr. De Angelis of the Junior Class took up the work. The number attending at that time was only four. The following Sunday there was an attendance of twenty, intent on listening to the word preached. The preaching services have been kept up without interruption, and the interest has been on the increase, the largest attendance on any one evening being fifty-five. Many of these persons are regular attendants, and show many evidences of genuine religious interest. There are six who are ready to profess Christ publicly. Sometimes quite a number of children come with their parents to the meetings, and about fifteen of these are regular attendants at the Sunday-school, at half-past two o'clock Sunday afternoons. In the beginning of October there was also started an evening school for Italians desiring to learn English. This has been kept up on Tuesday and Thursday evenings every week. The difficulties which beset this Mission are many. There are numerous influences brought to bear on those who attend, — religious prejudices, including intimidations and warnings, from many quarters. It means courage and devotion for those who openly come out on the Lord's side. Yet there is much hope here, and the work is certainly important. The efforts of Mrs. A. E. Adams of the City Mission have aroused great interest among the American friends. Already much good has been accomplished. It is an enterprise that certainly deserves encouragement.

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THE
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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

ATTENTION IS CALLED to Mr. Davis' excellent translation of Weiss' *The Gospel and the Gospels*. The author is so well known through the translation of his *Life of Christ*, and *New Testament Biblical Theology* that these recent utterances in popular form will be of interest as showing the attitude of one of the more conservative German scholars towards questions which are live ones with us at the present day. It shows most strikingly how the idea, brought out so brilliantly by Lessing, that the Gospel message and the Church must have preceded by years the appearance of the Gospels, has come to heaven, in Germany at least, the whole conception of the New Testament. It also indicates the marked return in all quarters to the New Testament idea of faith as a dynamic personal possession rather than as a formulated confession. As might be expected, the author's well-known views as to Matthew's Gospel are quite prominent.

The article on *Ministerial Etiquette* by Rev. C. F. Weeden, of Colchester, touches in a fresh way a theme respecting which the thoughts of both ministers and laymen will bear frequent refreshing. The other departments will be found to be of their usual excellence.

"I AM SURE of one thing. The ordinary Sunday-school is not worthy of its opportunity." These are the closing words of an interesting and discriminating letter lately received from a loyal and studious devotee of Sunday-school work. In citing them we call attention to certain features.

First. Their vigor and assurance. The utterance is not in the form of an inquiry. It is not a trembling and uncertain suggestion. It is a declaration, positive, sturdy, and plain. It is a conviction, deep and fixed. It is a judicial verdict, and like a verdict its chief marks are finality and firmness.

Second. The elements in the statement: the "ordinary Sunday-school"; its "opportunity"; and their correlation. Evidently our correspondent has an observant eye; and he has fixed it upon a broad and open field. He appears to have gained a definite concept of the modern "opportunity" in the work of the church among its young people; also of the "ordinary Sunday-school" as an agency designated by the church to respond to that "opportunity"; also the courage to pass judgment on the results. He is evidently a "watchman" on the walls of Zion, who knows how to direct and report his scrutiny.

Third. The adverse judgment, "unworthy." In the light of its "opportunity" the "ordinary Sunday-school" is declared derelict. In this condemnation our correspondent seems to be clear and firm. And his conviction is not merely passive. So deep and moving is his dissatisfaction with the common attainment in the Sunday-school field that his own school is being thoroughly reorganized from bottom to top.

Fourth. Its representative type of view. Many agree with him. However independent his inquiry and conclusion, his words are an echo. Every variation from "ordinary" methods is an index of similar purport. The genesis of the Blakeslee system was a protest against the "ordinary" Sunday-school methods and results. Under the prevailing regime there is widespread disappointment and unrest.

Now, is the averment of our correspondent a slander? To this question we would like to have all Sunday-school workers and friends brought to give thoughtful and distinct reply. Is that verdict a libel? He who so feels and affirms must be able to say: The ordinary Sunday-school *is* worthy of its opportu-

nity. We present these two contrary theses for our readers to ponder. Would that some authority, as from heaven, could bring every pastor to study these two counter affirmations; and to one or the other, as under oath, to affix his name. The "ordinary Sunday-school," and "its opportunity" — they well deserve to be carefully studied and compared. Who can fully scrutinize and comprehend them both, and say they correspond?

RECENT MOVEMENTS in German theological thought have a special interest for Americans because they often cross the Atlantic in a form only slightly modified. One of the most noteworthy indications of the growing influence of the school of Ritschl appears in the appointment of a successor to the late Professor Kübel in the chair of Systematic Theology at Tübingen. After the death of Frank, Kübel, next to Luthardt, was perhaps the most vigorous of the assailants of the system of Ritschl, from the standpoint of confessional orthodoxy. It is peculiarly significant then, that Professor Häring, a son-in-law and ardent disciple of Ritschl, should have been called from Ritschl's former chair in Göttingen to take his place. The Ritschlian succession has been preserved in Göttingen by summoning Professor Reischle from Giessen out of the chair of Pastoral Theology to the more congenial one of Systematics, in which field his earlier work was done. Whatever may be said by their opponents of the shrewdness of the Ritschlians in ecclesiastical politics, it becomes increasingly evident that a stronger agency than skillful wirepulling lies back of the movement which places its exponents in a majority of the vacant professorships in the great universities. It seems clear that, whatever its faults or virtues, it has back of it the tide of popular approval.

IS THE PROVIDENCE OF GOD a mere name to-day? Does the Lord really have in his hands the disposition of our lot, or is this only a sentimental fancy? Has the world progressed so far that it is weakness to go to God in prayer for guidance? Are ministers to be thrown entirely on their own resources like young men come of age, and sent out into the world to shift for themselves? These questions have been suggested by observa-

tions in connection with the experiences of a church seeking for a pastor. The old idea, as we understand it, was that the Lord guided a minister to his field ; and so every pastor was privileged to feel that he was where his Master placed him. Now the notion seems to prevail very widely that each minister must look out for himself, that God will help the man who helps himself, and that therefore when one wants a pastorate he must "hustle" to get it. While there may be much that is unreasonable and worldly in the methods employed by many churches to secure pastors, and while there may be much real hardship in the case of some who are worthy but who seem to get out of the line, and have hard work to get in again ; while a great deal might be said on that side it still seems to us that the exhortation to faith is not entirely irrelevant. If the Lord does actually rule the world and bring his own purposes to pass ; if committing one's ways unto the Lord as a servant of his is not an out-of-date proceeding, we do not see why an appeal by the minister to God rather than to the churches is not more modest, more dignified, more reasonable, and more likely to be in the largest sense successful and satisfactory.

WE MOST HEARTILY CONGRATULATE the *Independent* upon its issue of April 4, the "Lincoln" number. We are accustomed to see evidences of its enterprise in the admirable symposiums which appear from time to time in its pages, but none of them perhaps has been so striking as this and so generally interesting. There may be places where the events of the life of our great martyr President are more fully told, but we have found no place where the character of the man himself has been more vividly portrayed than in these reminiscent sketches by men who were associated with him in the crowning period of his life.

THE GOSPEL AND THE GOSPELS.*

BY DR. BERNHARD WEISS,

Professor of Theology in the University of Berlin.

During the preceding summer we had a period of sultry weather. For weeks we looked up into a cloudless, brazen sky. And when at last the longed-for thunder-shower gathered and spent itself in a storm, was the first thing that we did to go to the meteorologist's in order to inform ourselves through what processes the storm had finally gathered, which way it moved, and how it developed? Oh, no! We hurried out into the refreshed country, we breathed the invigorating air in deep breaths, and we thanked God for the blessing of the rain.

Truly, this is a very commonplace observation, and yet it may help to explain a phenomenon in the history of our religion which must, at first glance, seem exceedingly puzzling. There was a sultry, anxious period of delay, when the wisdom of the Gentiles and the legal pride of the Jews had exhausted their resources, when mankind felt that there was no hope of rescue unless help should come from above. And the help came. Indeed, those two short years, in which the Saviour of the World accomplished His work on the soil of the Holy Land, were only like a gleam of sunlight which suddenly broke through the dark night of cloud, where, until then, merely the stars of promise had shone in the nocturnal darkness. And when we transfer our thought from the present to the men who were permitted to experience this day of sunlight, it strikes us that the first thing they would have done would have been to gather all the memoirs of every hour of this day, to trace out every detail of the birth and life, the work and suffering of the Man in whom they had found their Saviour, to recall His every spoken word, and to take care for the most accurate, literal, and written preservation of it all.

But if we come to the Christian Scriptures with this presup-

* An address delivered before the Evangelischer Verein, Jan. 15, 1894. Translated and printed with the permission of the author and of the publisher of the original.

position, we find ourselves remarkably disabused of it. At the outset we meet again and again that Tarsus tent-maker to whom the Lord appeared in heavenly splendor, and whom He had changed from an implacable enemy to His greatest Apostle. He had not, indeed, seen the Lord in His life on earth; but he knew the men who had followed Him from the baptism of John to the cross. We must suppose that he would not have delayed a moment to learn from their lips concerning everything which he had not been allowed to experience with them. But he explicitly tells how, for three years after his conversion, he remained away from Jerusalem and then went up for only a short personal interview with Peter. Indeed, he laid the greatest weight on the point that he had not received his Gospel from men. We have many of the letters which he wrote in the course of his long activity; from them we make out most clearly the form of the Gospel as he preached it among the Gentiles, in all the phases of its development; but of the history of Jesus during His life on earth, or of His words of life, we hear almost nothing at all in these epistles. To be sure he says again and again that he will preach nothing else save Jesus Christ and Him crucified, but when he proposes to portray the Crucified One before the very eyes of the Galatians his epistles show that it was no picture which could inspire our painters to produce a *Crucifixus*, or could furnish our preachers a Gospel for Good Friday. He did portray vividly to them the obedience with which Jesus subjected Himself to the decree of the Father, the love with which He renounced Himself for us all, the saving work of His death, and the fruit which it must manifest in our lives. But he did not put his readers beneath the cross on Golgotha, or lead them past the stations of the passion-journey. Only once, when he reminds Timothy of his confession at baptism, does Paul call to mind how Jesus had already witnessed to its content before Pontius Pilate. When Paul would present to his congregations a picture of the self-sacrificing, propitiatory love of Christ, we must believe that he needed only to choose wherever he would incidents from this perfect, human life which had spent itself until death in deeds of love for us. But what does he do? He goes back in adoration to that time beyond all human history when Christ, although He was rich, became poor for our sakes, when He thought it not robbery to be

equal with God, but emptied Himself. And when he would portray to them the Man of Sorrows, who suffered patiently for our salvation, he has recourse to an Old Testament Scripture: the shame of those who put thee to dishonor is fallen on me. Finally, we must be grateful to the Corinthians, who caused their Apostle so much anxious care, that their incomprehensible profanations of the Lord's Supper made it necessary for him to call to their recollection how Jesus, in that holiest moment of the night on which He was betrayed, broke the bread and blessed the cup. To them alone do we owe it that at the altar of the Lord we ever may hear the words, "This do in remembrance of Me."

And where are the words of our Saviour, to which the first company of disciples listened with enthusiasm, preserved? Once, indeed, Paul appeals for authority to an utterance of the Lord, when he is writing to the Thessalonians concerning the future; but the passage is so obscure and ambiguous that even at the present time it is doubtful why he really appealed to it. The passage in which Paul alludes to the prohibition of divorce by the Lord is clearer. But this teaching concerning divorce is far from being the central point of the earthly teaching of Jesus; and if we recall the various practices of divorce which men, in the course of the centuries, have drawn from this reproof of the Apostle, we see how little the clearest word of the Lord is proof against perversion and misunderstanding. Finally, Paul twice appealed to the command of the Lord that his readers should make known the Gospel and be nourished by the Gospel, because the laborer is worthy of his hire. But surely this too does not belong to that which is essentially necessary for our salvation; and how little a word of the Lord which His greatest Apostle impressed so forcibly is followed in His church, is witnessed by the fact that so many a parsonage where want and anxiety dwell must bear its complaint in silence.

But it will be said: this failure to record the deeds and words of Jesus comes from the fact that this Apostle had neither seen nor heard the Lord in His life on earth. But is it not remarkable that the Lord himself chose Paul directly as the instrument through which the work of the Gentile mission was first undertaken in large proportions? And is the case very essentially different in the epistles of Peter and John, who had

been the Lord's trusted friends, or James and Jude, whom we term the brethren of the Lord? They were, to be sure, different from Paul, in that they had enjoyed to their full the words of their Master; but for this very reason we are more struck by the fact that not one of them, with a single exception, thought it worth the while to quote one of these words explicitly. In his mission-sermon Peter represented Jesus as the man whom God had attested by mighty works, miracles, and signs, who went about doing good and healing all who were possessed by the devil, but he did not illustrate these assertions by a single fact. As proof of what he had said concerning the second coming of the Lord, he could well have cited the glory of the Master which he had beheld in the holy mount, or the voice from heaven which he had heard. But when he wished to portray to his readers most clearly the Lord who suffered for us and left us His example to follow, he spoke substantially only in the language of the Old Testament Scriptures.

It is, finally, the unknown writer to whom we owe the splendid Epistle to the Hebrews, and who, according to his own confession, was no Apostle, who cited most vividly the temptations of the Lord, His agony in Gethsemane, and even one of His words on the cross,—only the significance of the latter was ambiguous and not understood from early times, so that now it has entirely disappeared from our Bible.

It is certain, therefore, that the earliest Christianity was not spiritually nourished by narratives from the life of the Lord, nor by His words. It had breathed the spiritual atmosphere of Pentecost, which had been separated by divine power from the nitrogen of a world that had only the cross for the Lord of Glory; it was conscious to the full of the regained love of God, who forgave all sin and expelled the darkness of death by the power of a new life and an eternal comfort. But the one to whom all this was due was not that *Jesus of Nazareth* of whose earthly pilgrimage in the narrow circle of the eye-witnesses of his life men told, but the *Messiah* raised to divine might and majesty, whom one felt to be spiritually near, of whose body and blood one partook at His table. The way from the cross, to which this breaking of bread always referred, to the crown of the Heavenly King, lay through His glorious resurrection,

which therefore, together with the death of Christ, was universally the kernel and center of the Apostolic Gospel. But there was no concern about how one could verify this by the examination of witnesses or demonstrate it beyond contradiction to the determined doubter; for *the fact itself* had covered with a holy veil the early twilight of the Easter morning. Only that it happened the great number of those who, together with Paul, had seen Him,—the One risen from the dead, the One ever living, bore witness. *How* they saw Him, *how* it happened that the early Apostles beheld Him in the earthly loveliness in which He walked, spake, and ate with them, while on the Damascus road He appeared in heavenly glory to His persecutor, Paul was never critically concerned. It was enough that the fact of the resurrection was to Paul, the assurance that the death of Christ was not the death of a sinner, but a death for sinners; in it was given also the assurance of our resurrection, as it was to all the Apostles the pledge of their Lord's second coming in which He would, once for all, accomplish what he began here,—namely, the bringing in of the Kingdom of God in heavenly glory and holiness. So, therefore, death and resurrection became facts of the faith which stood out far above all that the historian can find out by investigation, prove by keen reasoning, or ascertain through the earthly senses closed to the world of faith. Let us pause a moment at this remarkable riddle which the earliest history of Christianity and the saving message of the Gospel from which Christianity was born seem to present to us. Truly a wonderful, divine providence obtains here, on which go to pieces all the attempts of the old and new rationalism to make that Christ, who is divine Saviour to us, something different from that which we have found in Him, through faith in the Gospel of the Apostles. If He was that wise Teacher of Humanity who first brought to light clear conceptions of God and a spiritual worship of Him, how inexcusable that his disciples did not first of all collect his words, arrange them clearly in order of the single discourses and hand them down to posterity! If He was that sublime Example of Virtue, who has taught and illustrated to the world a new morality, how incomprehensible that the illustrious examples from His life have not been preserved and ever impressed afresh upon the world! Shall we not learn then, that Jesus did not come to bring new

knowledge in the field of religion or morals, but to realize the religio-ethical ideal which had long lived in Israel as the belief and the hope of all pious men, but which could be worked out in humanity only through the promised Saviour from the power of sin and death.

That we may understand how Jesus fulfilled this ideal, men speak often nowadays of the necessity of going back from the Christianity of the Apostles to the Christianity of Christ. In the former, it is said, a world of ideas which the Apostles found in their own times, have already mingled with that which was willed by the historical Jesus; and have wrought themselves out into a dogma which, for the men of to-day, closes the entrance to that sanctuary of religion into which Jesus would lead us. But where do we find this sanctuary? Who Jesus was and what his will was, we know only from the witness of the Apostles, and if they have represented Him incorrectly where shall we find the standards according to which we may rid the overdrawn picture of Him from all that pious adoration has added to it? Surely there is only this: The new religious and moral life to which the Apostles attained sprung from their faith in Jesus as they conceived Him. Their confessions, as well as the admonitions of their epistles, show us how they attained it. If now we find in this faith of the Apostles all that our sinful souls thirsting for peace with God crave, all that furnishes us in our moral weakness a power victorious over the world, and in all earthly sorrow an eternal consolation, what, indeed, shall we do, except to believe what they believed and confess what they confessed? He who has in this way experienced what they experienced, and he alone, knows what Christianity is; to him who has not had this experience any subtle distinction of the Christianity of Christ from the Christianity of the Apostles will be of no avail.

Christianity is not founded on traditions from the life of Jesus, but on faith in the Apostolic saving message in the Gospel without the Gospels. But it is an acknowledged principle derived from experience that it is easier, in spiritual as it is often in other things as well, to acquire, than to hold that which has been acquired. Before the very joy of possession the motives pale which formerly did not let us rest until we had

gained their object, and thereby the thing possessed, without our observation, assumes a different character. So it is with faith. Without a vital craving for holiness, as it is born of the experience of our sinful need, of our individual powerlessness and lack of comfort in this world, faith in the saving message of the Apostles does not manifest itself. But when we are once in possession of the faith, the very joy in it changes slowly and imperceptibly to joy in the facts which the faith presupposes, or joy in the words by which the church has sought to express the faith in its teachings. Surely, Christianity rests in a great compassionate act of our God which has manifested itself fully in the life of our Saviour. One cannot believe this without being in a position to know and to teach what this faith is. And yet, the vital, saving belief, *i. e.*, unshaken trust in the free gift of God in Christ, is no conviction of any facts whatever, no assent to any teaching whatever. But so soon as the need of salvation is once satisfied and past, *faith* changes easily to mere belief in history and credence in dogma. Indeed, we rejoice in it as a divine providence that the faith of the earliest Christianity was founded upon the Gospel and not on the Gospels, so that we may not confuse the true nature of faith with the convictions that grow necessarily from its exercise. If the oldest documents of Christianity were narratives from the life of Jesus or traditions concerning his words, we should be threatened ever with the danger of resting our salvation upon the assurance that we believe in these narratives or hold these words as true. The strife of the Christian life would be a contest concerning the credibility of those narratives or the significance of those words. But one who lives upon the Word of God which He speaks to us in the Apostolic Epistles, one in whom *the faith* is ever awakened and strengthened, receives daily from His hand grace and the forgiveness of sins. He creates in us a new life daily and assures us of *our salvation* for time and for eternity.

And again, every historical tradition is open to criticism. However much we may be scolded by some people for lack of faith, we must, if we will give a reason for the hope that is in us, make some reply to those attacks of criticism directed against the facts which, to us Christians, are the foundation of our faith.

Now the chief weapon of criticism is the observation drawn from experience that in every tradition the picture of the actual event becomes gradually altered according to the way in which the person or the event to which the tradition relates is conceived ; thus gradually the tradition comes to represent not the things *as they were* but *as they ought to have been* according to the narrator's presuppositions. As long as criticism consisted merely in doubt of the Gospel narratives because those narratives did not correspond to the *a priori* ideas of the critics as to what was possible or impossible in them, so long was criticism utterly insignificant ; for one must not criticise facts according to *a priori* ideas, but only one's presuppositions according to the facts. But when criticism succeeded in awakening the suspicion that the Gospel narratives had grown up necessarily from the *a priori* ideas concerning the history of Jesus which resulted from faith in His person, then criticism became a menace to faith and an earnest attempt to meet and overcome it was necessary.

But if Christianity lived thirty or forty years from the time of the preaching of the Apostles,—which preaching never required attestation by individual incidents of the Gospel history,—it is absolutely impossible to imagine how the faith born of this preaching could have felt the necessity of imagining any such facts whatever as a ground of assurance. David Friedrich Strauss failed in his criticism of the Gospel narratives by his monotonously occurring syllogism: Men expected certain miracles from the Messiah ; therefore Jesus must have done what was expected from the Messiah ; therefore the miracles of Jesus were posited as facts. But where is there an instance, in all the preaching of the Apostles concerning the risen Christ, in which belief in any miracles done by Him in His earthly life is made a necessary presupposition to faith in Him ? Where have Paul, Peter, or even John, in their epistles based faith in Christ on the reception of a miracle done by Him ? They did not do it, they could not, in the nature of the case, have done it. For, according to the Old Testament in which they believed, the prophets performed miracles, and, according to the witness of Paul, the Apostles and others endued with the Spirit, wrought miracles. How could the Apostles, therefore, desire to base faith in the risen Saviour first of all on His miracles ? And if they did not do this, how could anyone, for the sake of

establishing faith in Christ, come to hold the *a priori* idea of such miracles, or to fabricate them as facts? In fact, it is a genuinely short-sighted kind of apologetic when one still pretends to-day that our faith in the Saviour, or in his eternal, divine nature, depends upon this or that narration of miracle, when his true divinity can be proved from every miraculous cure. And yet in the polemic of the present day one is very often scolded at as an unbeliever if he does not hold this or that miracle as sufficiently credible, or only represents the course of the Gospel history as other than that which the Evangelists, or a traditional conception that has grown up on the ground of their representation, have represented it.

We cannot speak of miracle these days without thinking of that great, divine one to the truth of which we joyfully confess each Sunday: "Conceived by the Holy Ghost, born of the Virgin Mary." And yet it is a fact that this is confirmed in only two places in our Gospels, and that in the later constituent parts. And one renders absolutely wretched service to a genuine apologetic when he affirms that a tacit presupposition of His supernatural birth lies at the basis of the entire Apostolic preaching of the Eternal Son of God. For, if this is truly so, what answer shall we make when criticism affirms on the other hand that this presupposition has been expressed only in the Gospel records concerning the birth of Jesus, concerning which we have no safe knowledge? But, as the Apostles did not once feel it necessary to assert this alleged presupposition, it is perfectly plain that they had not yet united the eternal divinity of Christ with the miraculous origin of his earthly life through those dogmatic speculations which are now so current with us. We may not prescribe, from our ideas of evident necessity, how God must allow the incarnation of His Son to be manifested. But just because the Apostolic time did not attempt this demonstration, we have, nevertheless, no ground to doubt that the record of the Gospels concerning His supernatural birth does rest on historical tradition, if it is not based on the Apostolic preaching.

Hence we come from the saving message of the Gospel to the historical knowledge of the Gospels. It may sound paradoxical, but if God had been pleased to leave no other records of the advent of the Gospel times than the Apostolic epistles, our

faith would have been none other than it is to-day. God determined it otherwise, and we thank Him for it. But he who desires an exact, dated record of the detailed life of Jesus from the cradle to the cross, of His words recorded in due order, of all His miracles accompanied by the certificates of those who examined the eye-witnesses of them (as Renan once wished them arranged if he were to believe them),—one who expects this in the Gospels will find himself deceived. Indeed, it must be an insuperable offense to one requiring such manifest proof that we have not one book of Gospels but four of them; evidently a very superfluous number if they all narrate the same thing, and creating doubt if they record different things. And yet, in a certain sense, both phenomena are true. If we consider that Jesus for two long years taught and healed daily from early until late, we must conclude that only a small part of the total of his words and work is contained in the Gospels. Also, instead of supplementing each other, the same event is often narrated in two, three, and even all four, and the same words are often repeated. Learned and unlearned have been perplexed by the fact that, where the Gospels narrate the same event, they do not agree in all particulars, or that they bring the same event into entirely different context. In order to show that each Gospel is right, it has been inferred that our Lord repeated the same expression three or four times with extremely simple variations or changed again and again the same parable, as if he were so lacking in words, or his parable had not been a success the first time. The narratives peculiar to a Gospel have been held for second and third repetitions of the same event, because they do not correspond to their parallels in all particulars. And yet the old Würtemberg Prelate Bengel was right when he declared, offended by this artificial device, that he should hold the miracle which the Lord wrought on the mother-in-law of Peter as a far more glorious one if a lasting condition of health had ensued than if she had been resuscitated two or three times.

The keenest weapon in the hand of David Friedrich Strauss was to rub all the narratives of our Gospels in pieces by means of their pretended mutual contradiction, and so to discover their utter incredibility. And yet, in this entire operation, he was only entangled in the same error which had enmeshed people before him, in that he considered the Gospels as if they

were dry chronicles, where each writer expressed whatever he knew or could learn of the life of Jesus. But they are not this at all. Our Gospel of Matthew shows, by its references to the Old Testament, how it will strengthen the faith in Jewish-Christian circles that Jesus is the Messiah promised by the prophets. Luke, according to his preface to Theophilus, proposes to narrate only the things which he has found out, in order to confirm the teaching which Theophilus had received from Paul. John says absolutely without ambiguity that he is bearing witness to the divine majesty of the Eternal Word become flesh, which he had seen in Christ, in order to lead men to the faith that this Jesus is the Eternal Son of God in whom men have everlasting life. Of Mark alone can it be said, perhaps, that he narrated for the pure purpose of narration, that he took pleasure in the description of single events as such ; yet his Gospel is surely written for the purpose of edification and teaching, although not for historical ends.

If this is the case, then our Gospels are only another form of the Gospel which the Apostolic epistles make known to us. We do not believe in the saving message of the Apostles because the Gospels become warrant for certain deeds or words of Jesus, on which the Gospel of these Apostles is grounded ; but we believe in the Gospels because they show us how the Apostles apprehended these facts in faith and attested their truth for the foundation and increase of the faith of the churches. It is utterly vain to bring one to the Gospels who does not believe in the saving message of the Gospel ; one who has not found in the latter his salvation for time and eternity cannot be compelled to the exercise of faith through historic demonstration, *i. e.* to the recognition of certain facts. Faith in every historical tradition depends upon the conviction that the witnesses of the events with which the tradition has to do are credible, and to this conviction nobody can be forced. Hence we can force no man to the conviction that the Apostles, back to whom finally the Gospel tradition goes, have rightly represented what they experienced, or rightly understood the words of the Lord, or have not mingled with these words either the ideas of their time or their own speculation. Only to him who has attained faith in the Gospel as such, is it perfectly natural that if God, beyond the saving message of his Apostles, has

vouchsafed to us also a report of the deeds and words of our Saviour, He would also have taken precaution that no false picture and no representation of the life of Jesus leading to error is given. *How* He took this precaution we may not affirm; we will not bind the conviction of the trustworthiness of Scriptures like the Gospels to any self-conceived theory of their origin. This was once done in the church, and resulted only in the final breaking of the shackles of a theory which stood in contradiction to indisputable facts and in the throwing overboard at the same time of the credibility of the Gospels as well. But we have learned that this credibility must be established by other means than dogmatic theories. And yet we should be badly advised if urged now to ground it on the results of our scientific investigations of the origin of the Gospels. We may, happily, be assured that the work of scientific investigation, now nearly a century old, has not been in vain, but that we have reached essentially the solution of the main question, however men may still wrangle over particulars. But, aside from the fact that the church as such is neither ready nor willing to follow out these investigations, their results are and remain as human and fallible as the dogmatic theories of the sixteenth century. If scientific investigation succeeds in pushing back the origin of the Gospels nearly to the Apostles themselves, nevertheless, so soon as we concede that they are not and cannot be historical documents but are witnesses of the faith, the criticism is rightly maintained that in them we do not see things as they were but as they mirrored themselves in the consciousness of the Apostles and their pupils. But what of that? We do not become acquainted with these Apostles first as writers of Gospels and thereby judge of their credibility; but we know them long before as preachers of the Gospel, called of God and illuminated through His spirit. And because we have proved the truth of their saving message—that is, have experienced it in our hearts—we therefore believe that the facts also of the life of Jesus presented themselves to their faith as they were, and that we can only understand those facts as we behold them with the eyes of the Apostles' faith. In this sense we believe in the Gospels, and do not require all this pains in the defense of their literal exactness. Just because they are what they are, rather than what those of little

faith would fain have them, they are not merely the ground but the full sanction of our faith.

How have they, then, assumed their present form? Truly, there is need of no artificial, dogmatic artifice to explain this. Universal history can show no second example of a conjunction of events which makes for credibility so auspiciously as that under which the tradition concerning the life of Jesus, and which lies at the basis of our Gospels, took shape. Twelve men, who, during His public ministry, attended him day and night on His journeys, whom He himself had called and trained for His witnesses, remained from thirty to forty years in Jerusalem at the head of the oldest Christian community; this community consisted for the most part of former disciples of Jesus, and counted among its members His nearest of kindred. In this circle began the appeal to the words of the Lord concerning the burning questions of the community's life, of the Kingdom of God and its duties, of His relation to the law and the authority of the Jewish people, of His second coming and the end of the world. The recollection of individual items supplemented and corrected each other. Also single incidents from His life were recalled, when He had spoken an especially significant word; this was not done for the purpose of relating in all details that which so many had heard and experienced, but to give these simple, golden words a frame and hang them in the halls of the community's memory. They came back repeatedly to these memoirs for edification. There was no interest taken in *completing* them, but in *inculcating* them as the unchangeable foundation of the life of the community. Finally, when it came time for the Apostles to go out into all the world, the one of their number who at the toll-place had been most accustomed to the use of the pen, took it up once more, and wrote out these memoirs for the community, in which a second generation which had not seen the Lord face to face, had grown up. This document is not a biography; it is a simple collection of the words of the Lord, preserved with or without the circumstances under which they were spoken, in the form in which they had longest been preserved in the memory of the Jerusalem circle of believers. God has not vouchsafed to grant that we should have this document to-day;

or, rather, He has not been willing to tempt us, in human confidence, to boast of the possession of the manuscript. A second generation of the Apostle's pupils first worked over this invaluable material in our Gospels, and in our critical analysis of them we strike repeatedly the old bed-rock of this oldest narrative.

In the metropolis of Rome, where the great Apostle to the Gentiles died a martyr's death, Simon Peter, first among the Apostles, preaches in the last years of the Emperor Nero. To the Gentile Christians there, who had longest known and received the Gospel without the Gospels, he tells the old story of the mighty works of Jesus in the land of Judæa, of His contests with Pharisees and Scribes, of His fellowship with His disciples, of His condemnation by the chief council, and His death on the cross. Here and there he illustrates his own words of instruction and admonition by reference to words of the Lord. But now Peter, too, is called home through a martyr's death and his pupil, John Mark of Jerusalem, who accompanied him to Rome, pictures for the bereaved Roman community the life of Jesus ; he illustrates now this, now that side of it with a number of narratives such as he has heard from the lips of Peter, and supplements the words of the Lord which his Master had communicated to him from the well-known, oldest Apostolic manuscript. We have his book still in our second Gospel, and we can clearly point out how this became the foundation of our first and third Gospels. The first of these held exclusively to the oldest Apostolic manuscript, and hence is rightly named for Matthew. Luke united to this original Matthew comprehensive fragments of a Gospel, independent of the Apostolic circle in Jerusalem, which embraces a mass of single memoirs especially from the men who were Jesus' companions. A beginning had already been made in searching after such memoirs, which extended even to the history of Jesus preliminary to His ministry, and to the history of His forerunner. But as the circle out of which these traditions were gathered expanded, their historical certainty decreased ; and as their literary form was elaborated, the pedagogic end to which they were directed became even more prominent.

Finally comes the time when the Christian church breaks the last bond which unites her to her Jewish-Christian past.

The temple has lain for a decade in wreck and ruin ; the people who had deliberately rejected the Messiah stand as the representatives of unbelief and hostility to Christ in universal history. The last of the Apostles live in Ephesus where he comes into the inheritance of the great Apostle to the Gentiles. The earthly life of the Lord, which he had witnessed, seems to him only the beginning of the terrible contest which the darkness of this world has waged and is waging against the light. As the history of this contest, in which the light comes off victor in spite of seeming defeat, John writes his Gospel, which first gives us an insight into the very inner movement of this universal tragedy. He supposes the other Gospels as known,—ratifying, enlarging, and where it is necessary, correcting them. The hoary Apostle recalls details in manifold form. His Gospel has already utterly stripped off the garment of contemporary life in which the figure of Christ moves in the Synoptics. John has raised his history out of the narrow, national grounds in which it rooted, and shows us the form of the World-Saviour as He moves through the history of the church. This Saviour dispenses the satisfying water of life to thirsty humanity, gives the light of the perfect divine revelation to those who are struggling in darkness for the final solution of all problems, and to those made prisoner by death He grants immortal life. Only the Beloved Disciple himself, who had lain on the Master's breast and seen most deeply into His heart, could write His history as the record of his transfiguration, as the revelation of the Word become flesh which was in the beginning ; but John could witness out of his inmost experience how, in this history, the Eternal and Imperishable had entered into this perishable world, opening for it the way out of the bondage of sin and death into life and salvation.

As the Gospel began its course of victorious conquest without the Gospels, so the last one of the Gospels is a Gospel. Thus it is proved that they were never essentially designed to furnish an exact history of Jesus corresponding to every demand of the historiographer. The attempt to stamp them as such only opens door after door to doubt concerning their sufficiency. Faith has no need of such histories ; it would not help unbelievers if it were furnished them, as it did not help unbelievers when that story was lived out before their very

eyes. The Lord has granted an evangelical theology grounded in the faith to write a history of Jesus from the Gospel sources, sufficient for the necessities of her symbols. Theology must teach us to understand the significance of single incidents of the Gospels from their historical context; theology must discover the threads which knot in this history, until the hand of God cut the knot for the salvation of men; theology must teach us how to understand every word of Jesus from its historical occasion; theology must disclose the rich adaptation of these words to all times and relations, whereby they may no more either be spun out to a scanty dogmatic *locus classicus*, or their precious parables be made into a puzzle for human wit which expresses itself in subjective allegorizing of them. There are those who hold it to be a kind of outrage against the sufficiency of the Gospels when one undertakes to write such a history. And they are right, if one proposes thereby to bring out fresh disclosures as to who this Jesus of Nazareth actually was, or what He willed and accomplished. For on these points the saving message of the apostles has from the beginning given complete disclosure. Indeed, it would be foolish to attempt to correct or replace the Gospels by such a history. The Gospels, as they are, are designed by God for faith, and must and can forever satisfy it. And yet work on the history of Jesus is not a matter of scientific sport, but in the highest degree a task of the times, which will give us no rest until it is accomplished, although the faint-hearted tremble over the mistakes that have been made in this direction, and those of little faith would fain bar the way to all freedom of research necessary to the solution of the question, or although scientific pride, bound to its presuppositions, may master the history, and convenience mantle itself in the robe of an intentional skepticism.

Our time stands fronting the vast question whether, and if so how, the life of the people in all its social relations can be renewed through the power of the Gospel. Jesus Himself confronted exactly this task when He came to set up the Kingdom of God in Israel. And shall we learn nothing from the way in which He attempted to perform it, from the experiences which He met therein, and from the result to which it came among His people? But all this, which we do not need for the

salvation of our souls, is not to be gathered from the Gospels without farther research ; it must be discovered by earnest, historical work from the facts and hints that are contained in the Gospels. If, then, we learn that the Church, as Jesus willed it to be, was not at all the Kingdom of God, for whose fulfillment He aimed, a mass of so-called ecclesiastical questions will free themselves from it, because we no longer conceive of them from the standpoint of dogmatics, but from the standpoint of history. This applies, however, to many other questions of faith. This simplification of the Gospel is so often talked about in our day that it ought to be made comprehensible again to the cultured, to whom it has become so strange and unapproachable. But one must not go too far and throw the treasures of the Gospel overboard, thinking that the poorer he makes it the easier it will find reception. Many people to-day have no comprehension of dogmatic speculation, just because there is nothing *real* about it. Many a man who cannot adjust himself to that very center of the Lutheran symbols, *viz.*, the Pauline teaching concerning justification, will, perhaps, come to understand it better when he experiences how Jesus, without speaking a word concerning it, worked according to this very plan, and thereby opened the way to salvation for us all. Many a one, to whom all theories concerning salvation and atonement through the death of Christ remain incomprehensible, will perhaps think otherwise when he learns to understand from the history of Jesus that deepest puzzle of all history : how God has bound the salvation of the whole sinful world to an event wrought by the hands of man, in which sin celebrated its highest triumph. But possibly nothing has become more strange to our time than the Christian anticipation concerning the individual, as well as concerning the kingdom of God. Even among believers one meets fantastic dreams more often than clear knowledge to the extent sanctioned by the revelation in the Scriptures. Here too the history of Jesus brings light into many a dark place ; for it destroys the erroneous opinion that Jesus entertained on this point only the ideas of His contemporaries, or that they were falsely put into His mouth. He who has learned to understand from His history what the resurrection signifies in the establishment of the kingdom, which He taught us to expect, will not stand in such

a doubtful relation, perhaps, to the Easter sermon ; and he who has learned to understand historically what He said concerning His second coming and the end of the world will no more slip timorously over many of His words, but will catch their right meaning. But these things do not all lie on the surface, and with many Bible passages the meaning is not yet fully explained ; it is buried yet more deeply in the gold-mine of the Gospel and the Gospels.

And, finally, the simple word of the Gospels is sufficient for our salvation and for the strengthening of our faith. For these ends there is no need of a history of Jesus. In this hall, plain though it was, we have been edified often, and have strengthened our hearts by many a word born of faith. To-day we rejoice in its new decoration, bearing witness to the love of those men who would prepare here a place fitting the word of faith, and who promise us a still more beautiful one. Here may the word of God dwell richly, and new gifts be given us even out of the inexhaustible springs of blessing in the Gospel and the Gospels.

Translated by

OZORA S. DAVIS.

MINISTERIAL ETIQUETTE.

The subject of etiquette as applied to the ministry is an important one. The clergyman is usually prominent and influential. Not only as a public man is his demeanor exposed to criticism, but the nature of his calling supposes him to be a pattern in matters of decorum. There is a popular expectancy that pastors should be famous men, with the strength of leadership, with great abilities in all directions, and no faults. While the ministry modestly disclaims any such pretensions, should it not be the bounden duty of the man of God to present to the world as correct and exemplary behavior as a faithful imitation of the Perfect Man will allow? This is the purpose of the preacher, if he desires consistently to maintain in his own conduct the practice of his instruction to the people. "I admire," said Mr. Spurgeon, "Whitefield's reasons for always having his linen clean. 'No, no,' he would say, 'these are not trifles. A minister must be without spot in his garments, if he can.' Purity cannot be carried too far in a minister."

It is impossible to prescribe in detail a course of proper deportment for each clergyman. The expression of characteristics must necessarily vary according to the training, habits, and experience of the man himself. There can, therefore, be no steel-bound rules. Nor is it within the scope of this paper to suggest lines of conduct in private life, but only as the minister figures in his public duties. Presumably, however, the two should correspond. Public and private conduct inevitably react upon each other. The general estimation of a minister is not increased when the every-day life is a contradiction to manners and words on official occasions. Such inconsistencies are a shock to popular sensibilities.

We are to speak of the clergyman as he appears before the public eye. Attention is focused upon the preacher. The

very frequency of pulpit occasions leads to familiarity with its functions, and so possibly into carelessness in etiquette. The people feel, and justly, that the proprieties of the pulpit should be scrupulously observed. Mannerisms are bad. Neglect of dress is inexcusable. "Clothes and manners do not make the man, but when he is made they improve his appearance." For a preacher to be peculiar or sensational is, we think, fatal to favorable and permanent good effect. People may pass by idiosyncrasies, but with a feeling of regret, and only because the pastor is attractive and acceptable in other ways.

The safeguard is to be natural. It will not do to affect the oddities of great men. John the Baptist might preach clad in ascetic garb, but there was a reason for his unusual appearance, and besides, he was a remarkable man — no greater, save One, ever lived. Simplicity and naturalness people admire. Men soon tire of novel methods, not to say of coarse, irreverent tone or histrionic manner. Affectation hinders what is said. Beecher and Spurgeon were natural orators. Our Lord did make use of singular methods, but clergymen are not miracle-workers, nor are we aware of the precise circumstances in which Christ's deportment was unusual. Neither do we know that He would use similar means to-day. There is reason to believe that His teaching and preaching were simple and dignified. He often refused a "sign" for mere display. So far as we know, the early disciples were plain, straightforward preachers, with little to attract attention to themselves, and everything to rivet the minds of the people upon the great facts they proclaimed.

Not infrequently some trifling action of an orator is a disturbing feature even to devout souls. We are creatures of custom, and the average congregation contains a good deal of the natural man. To violate any sense of propriety is to disturb a worshipful spirit. People are educated to a certain standard of propriety, and they are made uncomfortable if that standard is not recognized and practiced, especially by the minister. "Style is everything to a sinner, and a little of it won't hurt a saint." We should be surprised if we knew all the unfortunate, shall we say uncouth, habits of the pulpit. The stamping of the foot; the hammering of the Bible; the unnecessary throwing of wearing apparel upon church furniture (Dr. Burton told

of a brother who was accustomed to place his hat on the communion table); the careless handling of pulpit books; a slovenly posture; a failure to use the pocket-handkerchief on proper and important occasions — these are common, and will suggest other instances which are a positive stumbling-block to the most charitable in church audiences. The model preacher will have regard to the tastes and refinement of his audience from the attitude he assumes to a discrimination in his selection of Scripture passages.

Ministerial etiquette ought certainly to apply to the deportment of ministers toward each other in general interest and official courtesies. In the matter of exchanging pulpits it is trifling, yet thoughtless, to lead-pencil the usual "order of service" with the hymns for the day. A visiting clergyman should aim to follow the regular order of things. If a minister objects to repeating the "Apostles' Creed" or to singing the "Gloria," he would better not exchange with that brother where such an order of service exists. An instance is in mind where a choir was curtly cut off from a responsive chant, and the congregation abruptly squelched as they were about to sing the "Gloria." In one's own church, on the other hand, it will not do to transgress the proprieties of your supply committee by breaking the already settled vacation engagements. It may occasion pecuniary loss to a brother minister, who has set aside other invitations to accept that of your committee. More important still is a pastor's privilege and right in his own parish, which should be scrupulously recognized by visiting or resident ministers.

A trying circumstance of a clergyman's life is often in the burial of the dead. One may throw his energies with self-abandonment into his preaching, and cover a multitude of faults; but at a funeral there is a shrinking lest the sensitive feelings of relatives be hurt, and in many instances it is a severe struggle to preserve the fitness of things. One cannot be a hypocrite. Ministers are supposed to have consciences. The difficulty appears in manifesting a proper degree of fervor, sympathy, and truthfulness. In large measure, the outward demeanor may be reverential and the voice gentle and kind. I

shall never forget the harshness of a certain undertaker at the grave of an esteemed citizen. Something went wrong as the body was ready to be lowered, whereat the undertaker muttered an oath, and gave instructions in business-like tones, "Let her down easy, boys." We are glad he was not a minister. Yet I have known the pastor of a refined people to be guilty of cold, abrupt words at the sad burial of a little child. Parishioners do not easily forget such a lack of courtesy and sympathy.

At weddings the position of the minister is less delicate. Blunders at such times are not so glaring, though they may be exceedingly disagreeable. The bearing of the clergyman here should never be trivial, but courtly, and it will do no harm if certain portions of the ceremony be conducted with marked solemnity. A reasonably brief service is best.

In his social capacity the etiquette of the minister is to conform, as far as may be, to the conventionalities, even the little ones, of a cultured community. There lurks a danger in the familiarity of the preacher and layman. That minister will betray a lack of good taste who will permit himself in social circles to speak slightly or carelessly of his profession or work. Phillips Brooks says, "Keep the sacredness of your profession clear and bright, even in little things. Refrain from all joking about congregations, flocks, parish visits, sermons, the mishaps of the pulpit or the makeshifts of the study. Such joking is always bad and almost always stupid." We may add, it certainly is not a mark of good ministerial breeding, and savors strongly of the worse fault of insincerity. The pulpit quite as frequently loses the respect of the congregation by improprieties in society as by the thoughtless breach of etiquette in the pulpit.

There can be little doubt as to the advisability of studying the proprieties and principles of our sacred calling. In giving advice to his pupils, Salvini once said: "Above all, study, *study*, *STUDY*. All the genius in the world will not help you along with any art unless you become a hard student." No profession has a greater incentive to unremitting toil than the ministry, and no orator should have more desire to present the truth in attractive form and manner than the pulpiteer. Yet,

with all our study, we must remember that public speaking is an art quite independent of rule. It is too subtle to be defined. It often gains a victory in the face of criticism. Dr. Chalmers was not a polished man. He was not an ideal orator in manner or figure. He was at first abrupt and awkward, but gradually warming up until his soul was at white heat he would carry his audience by his resistless eloquence. So of Robert Hall. He had few oratorical gifts. His endeavor to ape two distinguished preachers of his day ended in humiliating failure. After attempting to imitate the ponderous Dr. Johnson he declared that he might as well have tried to dance a hornpipe in the cumbrous costume of Gog and Magog. But these are exceptions. Peculiarity cannot be substituted for originality. The powerful genius of Whitefield, Hall, Chalmers, overcame all objectionable features. The great host of successful orators, actors, and preachers, have been painstaking men. Erskine, Brougham, Gladstone, Webster, Clay, Choate, Beecher, Depew, and men like them, have won the approval of their audiences by a careful attention to the style of their delivery and a constant training in whatever would assure effectiveness in addressing assemblies of people.

Thus far we have referred to ministerial decorum only as it is superficially expressed in deportment. From the varied characteristics of men it is evident that any endeavor along this line could not be complete. There are, however, certain underlying principles which determine a proper expression of thought and feeling. One of these principles is the ability to realize the significance of occasions. The constant repetition of church services should never cause the minister to forget the nature of the service. The play of the imagination should be continually exercised. The preacher, as he takes his place before his people, should make the occasion of real meaning to himself and so enter into the spirit of the service. It has been admitted that such imaginative ability is a special gift, yet it is also emphatically declared that this power of the imagination may be acquired. At all events it is essential for the proper demeanor of the minister as he leads the audience in public worship, for he thus identifies himself with every mood and sentiment of the occasion and unconsciously maintains a consistent and accept-

able manner of thought and action. The moments spent in private prayer before the service are invaluable for securing a right estimate of worship. In the same way in all his public appearances the minister needs to "sense the occasion" and to be in harmony with the spirit of the thing to be done, whatever it may be.

Then a preacher may be sure of pleasing conduct before the public if he is in dead earnest. People like that. Even an infidel will respect a positive and enthusiastic belief. The unnaturalness of tone or peculiarity of gesture, if one is so unfortunate as to have them, will quite surely disappear if it is apparent to the audience that one means every word he says and thinks so highly of the truth he is trying to present that he is stirred from the heart's center and desires that others should feel and believe as he does. This is near to true eloquence, whatever may be the means of transmitting the thought. It is free from all pompous tone or extravagant gesture. It is genuine, and therefore natural, effective, and above criticism.

A third principle which lies at the foundation of etiquette in its truest sense, is the grace of a humble heart. This is a feature which every public servant will find most attractive to the audiences he addresses. The minister preaches it and so must be clothed in it. The peril of conceit is ever apparent in the profession of the ministry. Partly from custom, partly on account of the office, partly from necessity, the pastor is made much of, lionized possibly, by a considerable portion of the community where he resides. The nature of his calling brings him into a prominence which encourages a love of "high places," be it in the synagogue or upon the civil platform. That the clergyman does figure in conspicuous places is undoubtedly a fact; that it is necessary for him to do so is assuredly true—but the danger is there nevertheless, the danger of a sense of self-importance which will exhibit itself in the whole bearing of the man. Humility will disarm criticism. It will atone for any eccentricity of conduct if, indeed, it will not wholly cure it. The desire of the preacher is to eliminate self. He simply wants the people to get hold of the truth. Nothing will so adapt the manner to the thought as a lowly estimate of one's own abilities. "Great sermons lead the people to praise the preacher. Good preaching leads the people to praise the Sav-

ior." An audience will listen when they see the soul held captive by the truth, and the whole personality of the speaker lost in self-forgetfulness and burning with sincere desire.

These three principles will accomplish much that is expected in the way of ministerial etiquette. To realize the purport of an occasion is to give what powers one may possess their free scope. To exhibit a heartfelt earnestness is to avoid stiffness and formality. To be of an humble heart is to indicate the development of character—the man himself—and after all what the man is will determine what he does and how he does it.

C. F. WEEDEN.

Book Notes.

LOVE'S FAST AND THANKSGIVING DAYS OF NEW ENGLAND.

It is a pleasure to the reviewer to take up a book which is not merely a thorough and painstaking historical study, but an investigation of an almost untrodden path in our much-examined New England history that adds substantially to the sum of previous knowledge and marks its writer as the chief authority on the subject of which it treats. Such a work is the handsome volume in which the Riverside Press has embodied the results of Dr. Love's labors. That those labors have been great the most casual reader must perceive; but how conscientious and protracted the study which they represent must have been, few will appreciate who have not attempted some similar investigation. The calendar which Dr. Love gives of all recoverable New England Fasts and Thanksgivings between Dec. 20, 1620, and April 26, 1815, embracing more than seventeen hundred entries; and the exact bibliography of six hundred and twenty-two fast and thanksgiving sermons, all delivered prior to 1816, would alone justify the publication of the book, the labor involved in the preparation of which they must have greatly enhanced. But Dr. Love's volume is much more than a register of antiquarian delvings; it is less technical than its title would indicate. It sets forth the attitude of the Puritans toward occasions of special observance, it treats of the gradual development of the annual days of governmental appointment as well as of the modifications which New England usage regarding them has undergone, and it describes in graphic style the historic circumstances, and at times the political animosities, which underlay the more important of these occasions of worship.

Dr. Love clearly shows that the multiplicity of holidays before the Reformation led to their lax religious observance, while the customs tolerated at Christmas and Whit-Sunday, and at many another feast, were such as to rob these occasions of spiritual value. The English Reformation limited the number of holidays, but made little distinction in sanctity between the Sabbath and the other sacred times, — the result being that unstrenuous observance and boisterous sports characterized all. It was to save the Sabbath that the Puritans opposed the imposition of other set days, — yet the first genera-

The Fast and Thanksgiving Days of New England. By W. DeLoss Love, Jr., Ph.D. Boston and New York: Houghton, Mifflin & Co., 1895. pp. vii, 607. \$3.00.

tion of English Puritans, especially those who had come under the influence of the Swiss reformer, Bullinger, would gladly have preserved the "feasts of Christ," *i. e.*, the days commemorative of the more important events in the earthly life of our Lord, could they have rejected the saints' days, weekly fasts, and Lent. The modern tendency of our Congregational churches to recognize Christmas, Good Friday, and Easter is therefore a return to the spirit of original Puritanism. But the Anglican insistence on the observance of all the calendar, together with the influence of the more strenuously radical type of Calvinism which Cartwright imbibed from Geneva, led the English Puritans speedily to oppose all regularly recurring seasons except Sunday, and this feeling the founders of New England shared.

But if the Puritans came to reject all recurrent days of human appointment, they believed most strenuously that special blessings or hindrances called for particular thanksgiving or fasting. The settlers of New England brought with them from England the conception of the occasional, non-recurrent thanksgiving and fast. To their thinking it was a church, rather than a civil institution, to be designated at the request of the churches, if appointed by the state. But the intimacy of the relation of church and state in New England, and in England likewise during the Parliamentary ascendancy in the civil war, led to speedy initiation of such days by civil authority, and soon to their designation by the same power as annually recurring events. The annual fast or thanksgiving, of gubernatorial appointment, is shown by Dr. Love to be a wide, though early, departure from the original ideals of New England. Of the two peculiar days of later New England observance the Annual Thanksgiving is older than the corresponding Fast. Dr. Love shows that it had become an established custom of the Plymouth church by 1636; but the Thanksgiving as we now know it, appointed regularly after the harvest by civil authority, is a Connecticut custom, becoming fixed about 1649. So, too, the governmentally designated annual spring Fast is a Connecticut institution, dating from about 1659. In both these instances Connecticut was the first to follow out tendencies which speedily produced the same results in all New England save Rhode Island.

Nor was the leadership of Connecticut confined to the beginnings of these customs. It has shown the way to an essential change in the nature of the Fast,—a change that is an approximation to the original desires of Puritanism. In 1795 a Congregational governor—Huntington—out of a kindly desire that Episcopalians should not be annoyed by the appointment of a fast in the week of rejoicing following Easter—designated Good Friday as the Connecticut day.

Since 1797 this has been the invariable practice. The change was an act of Christian brotherliness, but in Connecticut it has slowly modified the spring Fast till it has become almost universally regarded as a memorial of the Saviour's passion and is so observed by the churches.

This notice has already overstepped its limits of space; but it has been made evident, I trust, that Dr. Love has put forth a book which no student of New England institutions can afford to neglect.

WILLISTON WALKER.

Professor Beattie's treatise on *Radical Criticism* is a reprint of a series of articles published in 1894 in the *Christian Observer*. This fact explains the popular character of the work. It is not designed to be an exposition of the methods or results of modern criticism, nor is it a scientific critique of what the author calls "radical criticism," but it is a theologian's polemic against investigations which he regards as subversive of his system of theology. The partisan standpoint of the author is shown in the fact that he discusses only the rationalistic criticism of the Old Testament, giving the reader the impression that there is no middle ground between the tradition of the Jewish Rabbins and the extremest form of the Grafian theory. The history of criticism in Part I is written with the sole object of showing that some of the early critics were not men of high Christian character, the inference being that they can have discovered nothing of value to the church. Part II gives an exposition of the nature of the radical criticism, which no one of the radical critics would accept as an accurate statement of his views, and which can have no other result than to prejudice unfairly the ignorant reader. Part III purports to give a critical examination of the radical criticism, but really shows only that, if the radical criticism were true, the author would have to make some modifications in his dogmatic theology.

All true Christians are anxious to see radical and destructive criticism refuted, but this can be effected only by a criticism which is as exact and as scientific in its methods as that of the radical critics. The happy result will not be attained by vituperation or misrepresentation; and general statements that the positions of the radical critics are due to philosophic presuppositions, or that they are irreconcilable with Christian faith, will not do much to check their career of conquest.

The first part of the *Eighth Edition of Winer's New Testament Grammar*, revised by Prof. Schmiedel, has appeared. The work of revision has been thoroughly done, and the amount of matter increased by about one-half over the seventh edition, translated by Moulton and Thayer. The arrangement and typography is also greatly bettered. For an exhaustive and purely technical grammar, the new Winer promises to be unsurpassed.

Radical Criticism. By Professor F. R. Beattie. New York and Chicago: F. H. Revell Co. pp. 323. \$1.50.

Grammatik des neutestamentlichen Sprachidioms. Von Georg Benedict Winer. Achte Auflage, neu bearbeitet von Prof. D. Paul Wilh. Schmiedel. I. Theil. Einleitung und Formenlehre. Göttingen: Vandenhoeck und Ruprecht, 1894. pp. xvi., 144.

This *History of Christian Literature in the First Three Centuries* is the ninth number in the "Grundriss der theologischen Wissenschaften" series. Its author is a pupil of Professor Harnack, and his book stands in very close relation to the latter's "Geschichte der altchristlichen Litteratur bis Eusebius." Professor Krüger's purpose in this volume is to so sift and arrange existing material that he may thus furnish both to those who are not pursuing special study in this field and to those who are working in this particular subject a substantial guide. His method is to classify the pieces of literature according to their historical view-point, and thus to really display the history of the literature. At the same time he brings forward succinctly and comprehensively a mass of information concerning manuscripts, editions, and treatises. The contents of the book fall into three parts: Primitive Christian, Gnostic (beginning with Basilides), and Ecclesiastical literature (beginning with the Apologists).

It is not possible in a book of this character to present anything more than bare opinions; hence there are many points of present critical discussion on which the author is obliged to pronounce baldly, and where many of his readers will find reason to differ sharply with him. Perhaps this point is best illustrated by Professor Krüger's treatment of the literature of the New Testament. We venture, therefore, to notice this point somewhat at length. Regarding the Synoptics, the writer holds that the Matthew *Λόγια* was composed in Aramaic before 70 A.D. The Greek translation of this, as well as our Mark, was known to Papias when he attempted the composition of his *συγγράμματα* (Eus. III, 39). Hence Mark is the oldest of the Synoptics, and was composed by John Mark, with speeches of Peter as its basis. Our Matthew represents a working together of the *Λόγια* and our Mark. The author of Luke works over existing Gospel material, as had been done often before. The closing verses of Mark are spurious (16: 9-20), and the material contained in Matthew and Luke, in addition to the genuine matter in Mark, is evidently the precipitate of legends. All three Synoptics were written after 70 A.D., and can hardly have assumed their present form before 150 (§ 14). Professor Krüger says that the defense of the genuineness of John's Gospel is gaining ground. But he adds:

"The magnificent poem of this ingenious mind, who, like Paul, has created a Christ peculiar to himself, cannot pass for the work of that single man before whose eyes and in whose heart the real history of Jesus had reflected itself. The author makes free with traditional material, which he changes in order to narrate the earthly life of the Logos; He, having been from eternity with the Father, has become flesh and revealed perfectly the divine Light, Truth, and Life to those who receive Him. The writer betrays a knowledge of the Synoptic type of narration (even that of Luke), and his conceptions presuppose the rising of Gnosticism. Yet he may have known sources which reach back of those which we possess, and it is not impossible that he stood more or less closely related to the Apostle John, although the tradition concerning the latter's activity in Asia Minor (Ephesus?) is

Geschichte des altchristlichen Litteratur in den ersten drei Jahrhunderten. Von Prof. D. Gustav Krüger. Erste und zweite Auflage. Freiburg und Leipzig: Mohr, 1895. pp. xxii, 258. 4.80 marks.

open to question. The author is a Jew, trained in the views of the Alexandrian philosophy of religion. It is possible that the Gospel was composed in Asia Minor (Ephesus) or Syria (Antioch). The relatively late use of the Gospel in ecclesiastical literature can be advanced only with great caution as determining the time of composition, since the elevation of thought in the Gospel could hardly have adapted it to common use. But its composition in the first century is unlikely." § 15.

This statement is noteworthy for the closeness with which it crosses the conclusions of Professor Weiss in its subjective and objective aspects. The latter holds that just because John had so closely and deeply experienced the friendship of Jesus he was capable of writing such a characteristic Gospel as the one under discussion (Weiss, *Das Evangelium und die Evangelien*, p. 27, RECORD, p. 218); the Berlin professor also defends most positively the tradition of John's Ephesian sojourn. (*Einleitung*, § 33: 2-4.)

Regarding Acts, Professor Krüger says:

"The true history of the Apostolic time, especially of the antithesis which marked it, is lost to this author. In his first book [Gospel of Luke] he has, to be sure, used the sources which he possessed; but for the primitive history tradition brought him chiefly legends, and whatever at all worthy of credence is reported in the first half of the book must first be culled out carefully. At the basis of the major part of the second half lies a source of the greatest importance — the so-called 'we' source — a report of the Pauline journeys which was given by a travel-companion of the apostle, presumably Luke. The catholic character of Acts, traces of which in the ecclesiastical literature before Irenaeus are also very unsafe, make its composition in the first century improbable. Where it was written cannot be guessed." § 17.

The Pauline Epistles are disposed of as follows:

"Against the genuineness of I Thess. (A.D. 54-55), Gal. (55-57), I, II Cor. (56-58, 58-60), Ro. (59-60 [61]), Phil. (62-64), Philm. (62-64) no convincing or insinuating doubts have ever been validated. The genuineness of Col. is doubtful. That II Thess. (claimed by those who assert its genuineness to have been written shortly after I Thess.) and Eph. are not genuine is asserted on grounds that carry weight; but it has not yet been proved. The so-called Pastorals were not known to Marcion when he made his canon of the Pauline Epistles. The situation mirrored in them cannot be explained from the life of the apostle as it is known to us. The language and thought make their authorship by Paul absolutely impossible, and their relation to Gnosticism seems to exclude them from the first century. Genuine epistles or fragments of such directed to the persons addressed may have been at the author's command. . . . Hebrews is from the hand of a Christian writer of Pauline tendencies and Alexandrian culture, written after 70, and evidently under Domitian (81-96)." § 4.

Professor Krüger represents the seven Catholic Epistles as none of them coming from the authors to whom their titles assign them. This is based on the lack of external evidence. James and the Johannine epistles are put at about 100; I Peter between 75 and 100; II Peter and Jude after 150 (§ 5 and table). The Apocalypse was written by "a Christian by the name of John about the end of the first century, under the reign of Domitian, in Asia Minor" (§ 10). We realize that it is scarcely just to the book to give merely its treatment of critical points, which are burning and bound to give

the reader a strong bias at the very start for or against the volume as a whole. But this disposition of the New Testament literature by Dr. Krüger is so interesting, and illustrates so well an undue weight given to external evidence in New Testament critical work, that we have given it at length. On the whole, it must be said that the book is a genuine and welcome help, succeeding in the purpose for which it is designed. It is pleasant to notice the constant and merited reference to Professor Ernest C. Richardson's "Bibliographical Synopsis."

The *Messiah of the Apostles*, which follows his *Messiah of the Gospels* in a quick succession, is published by Professor Briggs as his "confession of faith." Combined with his former Messianic volumes it forms his matured monograph upon the Biblical doctrine of the Messiah. As such we extend it a most cordial welcome. For, from beginning to end, the theme is treated in a scholarly and independent, though at times a somewhat errant style. The chief excellence of this book, as of the earlier ones, is the method of treatment,—being purely and exhaustively inductive; and the final summary in chap. XVIII. The gradually increasing freedom of treatment of textual and literary problems which marks Dr. Briggs' recent work, finds almost startling assertion here in his analysis of Revelation into the Apocalypses of the Beasts, the Dragon, the Trumpets, the Seals, the Bowls, and the Epistles, each with its own Messianic doctrine—all growing into its present form through four editions and a final redactor. Of all this one must say, it is confusion worse confounded. The Apocalypse proffers an inherently and inevitably baffling problem. Dr. Briggs and all this arrogant, modern cohort, that assume to lay open the secret of this book of the future, would do well to learn modesty and caution from Davidson in his notes upon Ezekiel, which conclude, "altogether the student of the book must take leave of his task with a certain sense of defeat."

Works of the character of *New Testament Hours* are perhaps useful to a certain class of readers, but to real students of Biblical history they are a "weariness to the flesh." The volume before us contains nothing new, and it is not even a fresh presentation of the old. The author uses without acknowledgment the results obtained by those who have preceded him in this well-trodden field, jumbling them with his own exuberant and fanciful deductions. And yet "if people like this sort of thing, then," as Mr. Lincoln says, "this is the sort of thing they like."

The Gospel of Paul is a well-tempered, if positive book. Its theory is presented in good faith and with such a buoyant hope of ultimate acceptance that one feels the author has attained intellectual convincedness. He has made his result a basis for and moulder of correlated doctrines. The

The *Messiah of the Apostles*. By Professor Charles Augustus Briggs, D.D. New York: Charles Scribner's Sons, 1895. pp. x, 562.

New Testament Hours. By Cunningham Geikie, D.D. New York: James Pott & Co., 1895. pp. xxi, 519. \$1.50.

The Gospel of Paul. By Professor Charles Carroll Everett. Boston and New York: Houghton, Mifflin & Co. pp. xiii, 307. \$1.50.

method, for the most part, is scientific, and is out of patience with the *a priori* conceits of rationalistic exegesis of whatever school. There is only room to note the main positions of the writer. The great purpose of sacrifices is averred to be not expiatory, but rather a presentation of food to the deity in order to placate him. "The first result of the crucifixion to the thought of Paul was that by it, for the Christian, the law was abrogated. This was an event that could not have been foreseen. In it what would have seemed the impossible became the actual." p. 157. "The next result of the crucifixion, one that was involved in the one just stated, was the remission of the sins that had been committed against the law, and the removal of the condemnation that these sins had incurred." pp. 158-9. These conclusions are reached through his interpretation of Galatians iii: 13, and ii: 19, 20, and a supposed analogy in Hebrews xiii: 10-13. Various passages concerning the death and resurrection of Christ, as related to these cardinal propositions, are thus explained. There is also a very graphic study of St. Paul's philosophy of history, toward the end of what he remarks upon 1 Cor. xv: 27, "It would seem as if this single verse should have stood in the way of the ascription of Deity to Jesus. No exaltation short of the Godhead is too great for Paul, but at this he paused." p. 278. Then follows a brief handling of St. Paul's doctrine of Salvation, in which the mystical and moral elements of Christ's work in and upon us are discussed. The general accord between Pauline teaching and the apocalypticist is affirmed, while the theology of James is regarded as essentially divergent.

This small volume consists of two lectures on *Religious Progress* read before the Divinity School of Yale College in March, 1894. The first lecture treats of religious progress in the experience of the individual, and the second of religious progress in the organic life of the Church. Those who are familiar with Dr. Allen's *Continuity of Christian Thought* will find nothing particularly new in this later treatment of the same general subject. However, the author is always suggestive and stimulating, and there is a healthful optimism in all that he says.

The Gospel of Buddha has for its purpose "to set the reader a-thinking on the religious problems of to-day." The author has made the attempt to cull and arrange passages from the translations of various Buddhist writings in such a way as to present the Gospel of Buddha, as a whole, in a harmonious and systematic way. One finds in the volume, in a compact form and without poetical adornment, the most interesting and striking of the teachings and traditions of Buddhism, though it must be said that the withdrawal of the passages from all historical and literary perspective necessarily disturbs, if it does not prevent, any judgment as to their religious significance. There is appended an interesting parallelism between the teachings in the book and those of the New Testament. The work, as a

Religious Progress. By Professor A. V. G. Allen. Boston: Houghton, Mifflin & Co., 1894. pp. 137. \$1.00.

The Gospel of Buddha. By Paul Carus, Ph.D. Second edition. Chicago: Open Court Publishing Co., 1895. pp. xiv, 275. \$1.00.

whole, shows the current tendency towards a wide syncretism in the field of philosophico-religious discussion.

In *The Essential Man* Dr. Cressey has given an interesting and profitable study of a problem which can never grow old so long as man is what he is. Again and again men will attempt with the author to "consider the question of immortality in the light of reason, with no reference to any claimed revelation, or to the assumed direct evidence of spiritism." No grave closes that some one beside it does not attempt to do just this. This little volume is thoroughly modern in tone, absolutely clear, free from either traditionalism or sentimentality, and brings out better than any work of the same size which we know the fundamental facts disclosed by the modern study of mind and nature which lead to a rational assurance of a life to come. If one wished simply to sharpen his own philosophical thinking, he could hardly do better than to test it by the clear propositions of this book.

Three of the publications of the Religion of Science Library, issued by the Open Court Company, are to be noted. The first is Carus's *Nature of the State*, which consists of the republication of a series of editorials printed in *The Open Court* at the time of the Homestead riots, and suggested by questions then raised. The second is a translation, abridged, of Chapter IX, Part II, of *Die Welt als Entwicklung des Geistes*, by Victor Noiré. It presents an interesting speculation as to the origin of language, and a theory of its development under the influence of the essential nature of mind. The third is the second edition of M. M. Trumbull's *Free Trade Struggle in England*. This edition is revised and enlarged, with special reference to showing the application of past English conclusions to present conditions in the United States. In spite of the tendency to adjectival partisanship which mars it, it will be found interesting reading.

In July last there was held at Chautauqua a meeting of the American Institute of Christian Philosophy. The papers presented at that meeting have been gathered into a volume by Rev. A. H. Bradford, D.D., then President of the Institute, under the title *Christ and the Church*. These twelve addresses, by as many different men, who are all of more or less wide reputation, are of varying quality, containing the cool and careful statements of the scholar, the careless generalizations of the sermonizer, and the burning words of one in living touch with needy men. After the President's address on The Kingdom and the Church there follow three on the In-

The Essential Man. A Monograph on Personal Immortality in the Light of Reason. By George Croswell Cressey, Ph.D. Boston: Geo. H. Ellis, 1895. pp. 84. 75c.

The Nature of the State. By Paul Carus, Ph.D. Chicago: Open Court Publishing Co., 1894. pp. ix, 56. 15c.

On the Origin of Language and the Logos Theory. By Ludwig Noiré. Chicago: Open Court Publishing Co., 1895. pp. 57. 15c.

The Free Trade Struggle in England. By M. M. Trumbull. Chicago: Open Court Publishing Co., 1895. pp. 285. 25c.

Christ and the Church. Essays concerning the Church and the Unification of Christendom. With an Introduction by Rev. A. H. Bradford, D.D. Chicago, New York, and Toronto: The Fleming H. Revel Co. pp. 321. \$1.50.

carnation, considered philosophically, biblically, and historically. A second group includes three on the Church: The Doctrine of the Church, The Church and the Problems of Science and Philosophy, The Church and the City-Problem. Five addresses on the Reunion of Christendom close the book, presenting this theme from the point of view of an Episcopalian, a Congregationalist, a Presbyterian, a Disciple, and a Foreign Missionary. There is by no means identity of thought in these last papers, but there is a hopeful oneness of spirit which is encouraging to those who long for the unity of the Church. Although by no means of equal excellence these addresses are on the whole well worthy of printing and of perusal.

The author of *Beckonings from Little Hands* has given us a very sweet and tender description of child-life in some of its more spiritual phases. In eight short sketches of his own children he leads us into the sanctuary of the child's heart. He shows a rarely sympathetic insight into the child-nature, and a delicate appreciation of its struggles and trials. Parents are sure to receive much helpful suggestion from this little book.

Without passing judgment upon the positions maintained in *Elements of Ethics*, we wish to commend most warmly its method and spirit. It is written in the simplest possible style, with transparent earnestness, and in the sincere desire to describe and clarify the ethical problems of the present day. Seventy pages are given in the early part of the book to a historical study of the science, with a view to showing the origin and development of the ethical problem. This sketch is not exhaustive, but is finely selective. Then follow chapters upon Elementary Principles, Freedom of the Will, Responsibility and Punishment, Nature of Conscience, Origin of Conscience, Theories and Nature of Morality, Morality and Religion, Rights and Duties.

In the discussion of Will the author hinges all upon the phenomenon of Deliberation between Motive and Volition, and so asserts a freedom that is literal and real. Correspondently, his treatment of Responsibility is fine and sound, though his theory of Punishment is weak, discouraging the recognition of the retributive element. Conscience is, in his view, complex, comprehending intellectual, emotional, and desiderative elements, and containing in the emotional element legislative and judicial functions. He finds its source in general intuitionism. Here his handling of Darwin and Spencer and of Evolution in general is the most interesting, and not the least satisfying, part of the book. His fundamental tenets are the denial that morality "can be derived out of that which contains none of it," which he brands as a *creatio ex nihilo*; a distinction between "origin" and "evolution"; the affirmation that evolution involves only a "process," etc. Specially excellent and timely are his words upon the relation of Evolution to Ethics. His view upon the relation of Ethics and

Beckonings from Little Hands. By Patterson Du Bois. Philadelphia, John D. Wattle & Co. pp. xvi, 167. \$1.25.

The Elements of Ethics. By Jas. H. Hyslop, Ph.D. New York: Charles Scribner's Sons, 1895. pp. vii, 470. \$2.50.

Religion is sadly at fault, though also sadly popular and widely and influentially sustained. But for this the church may thank herself, for neglecting to maintain and make clear that the Son of God was also Son of Man. Mr. Hyslop should be shown that the ethics of Christ were so high precisely because His religious life was so full and pure. An ethical character or theory that ignores God is like a torso — a Hercules without a head.

In *Modern Missions in the East* we have the carefully studied results of an independent investigation of the missionary agencies, endeavors, principles, problems, results, and prospects in the chief Asiatic and European fields by an ardent and competent student, in a twenty months' missionary journey around the world. The substance of the book was first presented in lectures in Andover Theological Seminary, Yale Divinity School, and Beloit College. They give in chapters III, IV, and V stirring sketches of missions in China, Corea, Japan, India, and Turkey. The most significant and characteristic parts of the book are chap. VI, "Entrance into Work"; chap. VII, "The Departments of Missionary Work," etc.; chap. VIII, "The Home and Rest of the Missionary" — a weighty chapter; and chap. IX, "The Problems of Missions." In these discussions are gathered the results of a really scientific, though hasty, investigation, comprising all sects and sorts. It is a fresh, broad, and scholarly induction, showing shade as well as light, problems and failures as well as triumphs. The tone of the treatment is thoroughly healthy. Its principles are splendidly sound. Its effect is to broaden, to sober, and to inspire. We wish everybody could read chap. VIII, and become familiar with the problems that center in the missionary's home and rest.

There has been so much said about the massacre in Armenia, and there has been so much indefiniteness in all statements, that we welcome a book which gives us incontrovertible evidence. Such a book is "The Armenian Crisis in Turkey." It is an appeal to the civilized world for help, and it will awaken a response. No one can read it surely without being deeply stirred. Here is given proof that all will accept as good, here are the facts, related partially and in outline, it is true, but the facts of a most horrible massacre of thousands of men, women, and children, accompanied with atrocities of which it is hard to conceive men capable. While names are necessarily omitted from the evidence, we are sure that no candid man will hesitate to accept it, in spite of all that is said by the Turkish government or by those whom it has bullied or bribed or deceived into making contrary statements. This book shows, too, that this wholesale massacre differs only in the numbers involved from what is going on all the time in that land, and without any hope of redress. Writing on the basis of exceptional opportunities for obtaining full knowledge the author gives us a very clear view of the ele-

Modern Missions in the East, — Their Methods, Successes, and Limitations. By Edward A. Lawrence, D.D. With an introduction by Edward T. Eaton, D.D., LL.D. New York: Harper & Brothers, 1895. pp. 529. \$1.75.

The Armenian Crisis in Turkey. The massacre of 1894, its antecedents and significance. By Frederick Davis Greene. Illustrated. New York and London: G. P. Putnam's Sons. pp. xx, 180. Paper, 60 cts.

ments in the problem of Turkish misrule, and demonstrates the hopelessness of expecting any reform from within. We trust his appeal for the intervention of Christian nations may not be in vain. While England may naturally be expected to take the lead in this matter, our own government has its duty in protecting its own citizens, a duty which it has certainly failed to perform in the past. This is made clear in Appendix A, on American Diplomacy, which makes us ashamed and indignant at the weak course of our government. We are grateful for the sketch of Armenian history given in chapter X, and for the selected bibliography in the Appendix. We most earnestly commend the book; every one should read it and then let his sentiments be known in some way that officials and ministries and governments may be compelled by the sheer force of public opinion to act in the interest of humanity and civilization, even to the extent of dispossessing the Turk if that is necessary.

This small volume on *The Family* consists of lectures given by the author before the students of Union Biblical Seminary, Dayton, Ohio. A brief historical discussion of the family as an institution is followed by chapters on the relations of husband and wife, parents and children, with a special chapter to parents. There is not much that is new in the book, nor of special value as a contribution to the scholarship of the subject. But it has a practical value, especially in the last half, in discussing very vigorously the home life. It makes a strong plea for home government and Christian nurture, and has some healthy remarks on the training and discipline of family life. There is an appendix on the Family School, emphasizing the responsibility of the family in religious instruction, as compared with the Sunday-school and other agencies. This is especially valuable and worth careful reading.

At the present time, when there is so much interest in municipal reform, this work on *Municipal Reform* will be very welcome. Following Dr. Parkhurst's book and Mr. Shaw's account of municipal government in Europe, this "Text-Book of the New Reformation," as it is called on the title-page, will fill an important place. Its object is to tell about the movement in different cities, the different clubs, associations, etc., which have been instrumental in what the book calls the "Civic Renaissance." Dr. Parkhurst writes an introduction. Mr. Tolman's essay in Part I discusses the functions of the city, the causes of the awakening, elements of encouragement, and how to utilize the great interest in civic reform. In Part II information of the most valuable sort is furnished regarding the organizations in different cities: the history of the local movement, the names of the clubs, distinctive features of their organization and aims, etc., etc. Nowhere can such information be obtained in so brief and trustworthy form. Part III takes up movements for civic betterment, such as the

The Family, or the Home and the Training of Children. By L. Bookwalter, D.D. Dayton, Ohio: United Brethren Publishing House, 1894. pp. 111. 60c.

Municipal Reform Movements in the United States. By Wm. Howe Tolman, Ph.D. Fleming H. Revell Co.: New York, 1895. pp. 219. \$1.00.

Institute of Christian Sociology, the Altrurian League, Better Dwellings Society, the Institutional Church, Municipal Labor Bureaus, etc. Part IV discusses woman's work in municipal reform, and Part V gives a full account of the City Vigilance League of New York. If one is seeking information on this subject for practical use, rather than a general discussion of the problems, there is no available book so good as this. It would have been a great addition to the value of the book if we could have had in this "text-book" a bibliography, such as one will find in the last Report of the Conference for Municipal Reform.

Dr. Parkhurst's *Fight with Tammany* makes luminous the fact that one function of the preacher is to carry the divine light into politics, if not as a science (and yet why not in its ethical principles?), most unquestionably, as an aggregate of moral forces. It illustrates also the power of the unswerving, persistent man of God, whom no corruption can purchase, whom no threats can paralyze, whom no flatteries can placate. Every torch was turned upon the life of this herald of righteousness; had there been something to lay hold upon how gladly would riotous, debauched Tammany have seized it to the overwhelming confusion of a good cause. The character of the man stood unscathed by the fires of the revolution he kindled. The book is the practical opening of a new chapter in American municipal life. The thirst for civic regeneration is just now insatiable. The dangers of reconstruction by tumult will lie, (a) in the adoption of undemocratic systems, because of the rotten uses to which the existing machinery has been put, rather change the agents than the organism; (b) in the adoption of half-way reforms, which will only be an invitation to new legions of devils; (c) a relapse into that lethargy which is the result of seeking personal ends, rather than the sublimer ideals of individual and collective good; (d) a persistent consideration of national and state politics, instead of the simple welfare of the community

Our Fight with Tammany. By Rev. Charles H. Parkhurst, D.D. New York: Charles Scribner's Sons, 1895. pp. vii, 296. \$1.25.

Alumni News.

CONNECTICUT ALUMNI ASSOCIATION.

The Connecticut Alumni Association met in Hosmer Hall, Wednesday, March 27th, at 12 o'clock, with the president, Rev. S. B. Forbes, in the chair. After a brief period of business, Professor ——— read a paper upon "Things of Prime Importance in Seminary Education." The treatment was broad, fundamental, Christian, and loyal to the aims and endeavors of our Seminary life. Following the reading of the paper was a discussion in which Messrs. Barber, Hazen, Macy, and Beardslee took part. In the second session President Hartranft spoke upon present phases of Seminary life. Richard Wright set forth the "Opportunities of the Pulpit of To-day," pointing out some truths underlying current discussions of Socialism, and too largely overlooked, *viz.*, those involved in right views of the human will. Following him F. W. Greene read an excellent companion paper upon the "Perils of the Pulpit of To-day," showing beautiful spiritual insight. The Connecticut Alumni congratulate themselves upon the acquisition of so desirable a man as Mr. Greene, and rejoice in the promising start he is making in his new field in Middletown. Dinner was pleasantly served by Steward Swartz at the Seminary table.

JOHN K. NUTTING, '56, has accepted a call to the pastorate of the churches in Buffalo Center and Ledyard, Iowa.

In *The Advance* of March 14 is found a succinct biographical sketch of the late CUSHING EELLS, '37, written by Leavitt H. Hallock, '66. The following sentences, spoken by Dr. Eells, record the genesis of Whitman College: "I stood beside the great grave that contains a portion of the remains of those massacred. The past, the then present, and the probable future were thought of. I believe that the power of the Highest came upon me. Under the conviction thus produced, I determined, then and there, to attempt the erection of a monument to the memory of Dr. Whitman in the form of a school of high Christian character." In closing his sketch Dr. Hallock says: "They who build Whitman College build a double monument, for the martyrdom of the one and the mission of the other were born of one spirit, and the two names, Whitman and Eells, shall pass down to posterity together, twin fruits of unselfish Christian sacrifice."

In February occurred at Washington the death of Professor CHARLES C. C. PAINTER, '62, member of the National Board of Indian Commissioners. Professor Painter was born at Draper Valley, Va., in 1833. He graduated at Williams College in 1858, and at Hartford Seminary in 1862. His first pastorate was at New Marlboro', Mass., whence in 1868 he went first to Michigan and then to Naugatuck, Conn. In 1873 he became pastor at Stafford Springs, Conn., where he remained till 1878, when he was called into the faculty of Fisk University. During his service there he was for some time the managing editor of *The American Missionary*. Throughout his last years he was devoted to the cause of the Indians, being particularly active in the work of the Indian Rights Association. It was because of his unusual familiarity with Indian affairs that he was appointed to the governmental position in which he died. Professor Painter was married in 1868 to Miss Martha Gibson, of New Marlboro', Mass.

HERMAN P. FISHER, '83, has begun his labors as pastor of the church in Crookston, Minn. In connection with his installation, February 27, the neighboring churches held a fellowship meeting, the Crookston church being the centre of a large and an important work in the Red River Valley.

The church in Newton, Conn., HERBERT MACY, '83, pastor, is rejoicing in a season of deep religious interest. Twenty-two persons united with the church on confession of faith at the March communion.

FREDERICK A. HOLDEN, '83, has accepted a call to the pastorate of the church in Buckingham, Conn.

WILLIAM F. ENGLISH, '85, has an article in the *Religious Herald* of January 31 on "The Armenian Situation."

DAVID P. HATCH, '86, has resigned his pastorate at Paterson, N. J., and expects to go abroad for a year to study and travel.

SAMUEL ROSE, '87, pastor of the church in Provo, Utah, has lately concluded a series of Sunday evening lectures on "The Great Reformers."

CHARLES H. SMITH, '87, was installed over the First Church, Plymouth, Conn., January 30. The installation sermon was preached by Henry H. Kelsey, '79.

The church in East Hartford, Conn., of which S. A. BARRETT, '87, is pastor, has just successfully carried through the formal consolidation of church and society which is provided for in the recent general law of Connecticut. The society relinquished all its rights to the newly incorporated church.

The church in Stanton, Neb., HENRY M. LYMAN, '88, pastor, received 22 persons into its membership at the February communion—the first fruits of special revival services. In connection with his work at Stanton, Mr. Lyman has charge of the church at Maple Creek.

The Advance of March 21 contains a sketch of the life of WALLACE NUTTING, '89, who has recently accepted a call to the Union Church, Providence, R. I.

On January 31, CURTIS M. GEER, '90, was installed as pastor of the Center Church, Danvers, Mass.

WILLIAM P. HARDY, '90, of San Rafael, has been granted leave of absence and sent by his people to Southern California for his health.

CHARLES H. LONGFELLOW, '90, has accepted a call to the pastorate of the church in Villa Park, Cal.

On March 17 the American Mechanics and the Grangers of Higganum, Conn., were addressed by THOMAS C. RICHARDS, '90, on the subject, "Christianity and other Brotherhoods." The Men's Sunday Evening Club, organized by Mr. Richards, has been a helpful factor in the enlargement of the church work.

The People's Church, Buffalo, N. Y., has recently re-arranged its auditorium, making it more capacious and convenient by placing the seats in a semi-circle. A Christian Social Reform Club, which attracts and interests some of the men not connected with the church, has been organized by the pastor, HARRY D. SHELDON, '90.

The First Church, Savannah, Ga., LEIGH B. MAXWELL, '91, is building a new house of worship to accommodate its increasing membership.

WILLIAM J. TATE, '92, pastor of the Brightwood (Mass.) Congregational Church, has been appointed instructor in Latin at the Connecticut Literary Institute, Suffield, Conn.

T. SELDEN STRONG, '94, was married on February 21 to Miss Julia R. Ballard of Shelburne Falls, Mass.

Seminary Annals.

A BEAUTIFUL MEMORIAL GIFT.

Our library has just been enriched by a beautiful Relief Map of Palestine, the gift of Mrs. Frank D. Glazier of South Glastonbury, in memory of her father, William Stewart Williams, who died in November, 1894. The map is constructed on the basis of the recently issued Old and New Testament Map, published by the Palestine Exploration Fund. The scale is $\frac{3}{8}$ of an inch to one mile, and the size of the model is 7 ft. 9 in. by 4 ft. 1 in. It embraces the whole of Western Palestine from Baalbek in the north to Kadesh Barnea in the south, and shows nearly all that is known on the east of the Jordan. The natural features stand out clearly, presenting to the eye the relative proportions of the mountains, heights, valleys, plains, etc. The model is appropriately painted, which adds greatly to the vividness of the representation. The mountains and plains are tinted a creamy white, the seas, lakes, marshes, and perennial streams are painted blue, and, indeed, each special feature of the country is distinguished by some appropriate color or tint. A few hours spent in the study of this map will easily fix the main features and the principal Old and New Testament sites forever in the memory, and give the student a vividness of conception which no amount of reading can convey. It is to be hoped that the Sunday-school teachers and scholars in Hartford and the vicinity will avail themselves of the advantages afforded by this beautiful memorial gift. And may we not expect that others will imitate the donor of this valued work by the gift of other treasures to our library in memory of loved ones, who, being dead, may yet speak to us!

THE EIGHTH ANNUAL CONVENTION of the Central District American Inter-Seminary Missionary Alliance was held at Hamilton, N. Y., February 7-10. Hartford Seminary was represented by H. F. Swartz of the Senior Class, who spoke on the theme, "College Settlements and their Possibilities." Mr. Swartz gave an interesting and helpful account of this meeting at the monthly missionary meeting February 15.

PROF. PERRY AND MR. SWARTZ occupied the half-hour at the prayer-meeting March 29 in giving a review of the Christian Workers' convention, which was held the preceding week in Philadelphia.

THE STUDENTS invited the District Inter-Seminary Alliance to hold its meetings next year at Hartford. This invitation was accepted, and Mr. J. E. Merrill has been appointed by the students chairman of the Executive Committee which prepares for these meetings.

ON THURSDAY AFTERNOON, February 14, Miss Mary F. Collins and Mrs. Strong gave a reception at 94 Woodland Street, at which Miss Locke of the Senior Class read a paper upon *Some of the Bulgarian Legends Connected with Constantine*. Miss Locke had at her command the original sources, and her translation of the ballads was the first that has been made. The hostesses made the afternoon an exceedingly pleasant one.

THE LADIES OF THE ADVISORY COMMITTEE gave a reception on Saturday afternoon, April 13, in the Case Memorial Library building, for Mrs. Alice Freeman Palmer, who lectures during this week in the School of Sociology.

THE SOCIOLOGICAL CLUB, started recently among the ladies of Hartford, holds its meetings at the Seminary, with Dr. Hartranft as President. Two of the sections — the Settlement Section and the Tenement-House Section — are fully under way, and others are being formed as the numbers increase.

THE UNIVERSITY EXTENSION COURSES during the past year have been especially interesting and valuable. Prof. Phelps of Yale gave a series of lectures on "The Great Dramatists"; Prof. Winchester of Wesleyan on "The Queen Anne Period in Literature"; Prof. Kuhns of Wesleyan on "Modern French Literature." The organ recitals at the Center Church have been by some of the best artists in the country, including Mr. Warren and Mr. Shelley of Brooklyn. The song recitals by Miss White of Boston, under the auspices of the Memnon Club, were especially enjoyable. The students value their privilege of free admission to all these, as well as to such of the lectures of the School of Sociology as they wish to attend.31

THE
HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Thomas Manning Hodgdon, Miss Laura Hulda Wild.

THE RECORD issues at this time a double number, and with it closes its fifth year. The enterprise, entered upon somewhat hesitantly, has during this period received an increasing commendation, both within and without the immediate constituency of the Seminary. We are confident that this number, with its earnest article by the pastor of Shawmut Church, Boston, its interesting study of *Job and Faust*, and its full and accurate description of affairs among the Armenians in Turkey, cannot fail to prove of exceptional interest. *The Preliminary Announcement for the Sixty-second Year* deserves a careful perusal, not only by those who are peculiarly interested in this institution, but by anyone who wishes to acquaint himself with the purposes, methods, and scope of the instruction in a progressive school for theological education.

OUR ARTICLE ON THE ARMENIAN MASSACRE consists of the major part of a long personal letter, written by one who was so situated as to be able to get at the facts, and who has the steadiness of temper which enables him to state them with moderation and accuracy. If there still remain any who have credited the reports of United States officials and travelers, who might have known better, that there has been no disturbance of any

note in Turkey, this ought to put an end to such belief. The name of the author, though known to us, is suppressed for prudential reasons which have weight even at this late hour. In spite of the failure of the Turkish commission to find anything, in spite of the embarrassing impediments cast in the way of foreign investigation, in spite of the political complications which have made it difficult for the powers to draft a feasible plan of action or for the Sultan to adopt one if drafted, it now looks as if something might be done which would prove of benefit to the oppressed Armenians. The sufficiency of what is done will depend largely on the pressure which an enlightened public opinion brings to bear upon the governments. As a contribution to accurate information this article is of no ordinary value.

THE INCREASING INTEREST IN CHRISTIAN ARCHÆOLOGY is manifested by the action at the recent meeting in Hartford of the Society of Biblical Literature looking toward the establishment in Palestine of a school for Biblical study and investigation, somewhat similar to the school at Athens devoted to classical research. The enterprise deserves hearty support and a vigorous pushing. At this time, too, a special effort is being made, by the establishment of fellowships, to make the School of Archæology at Rome of more value to peculiarly Christian study. There is no line of study which at present seems to promise richer results than this.

THE DISCUSSION reported in the account of the Anniversary on the subject "How to Keep Alive an Educated Congregational Ministry" deserves special attention. The action taken by some of the Western Associations, looking toward a course of ministerial training somewhat similar to that now being abandoned by our Methodist brethren, and the resolutions on the subject introduced at the last meeting of the National Council and referred to the Committee on Ministerial Standing, go to show how much vitality is in the theme. Two suggestions were made which especially deserve emphasis: The thought that it is the peculiar mission of the country church to train up those fitted by education to answer the divine call to the ministry; and the plan of establishing a church fund to help needy young people to a higher education.

WE HEARTILY SECOND the suggestion made by the *Congregationalist* that it would be an improvement on present ways if our benevolent societies should combine their annual meetings, as to time and place. Not only would the unity of the work be emphasized, but also the identity of the constituency of the societies, a fact which is sometimes overlooked. Moreover, some of the seven societies which at present have too little recognition would be brought more fully before the churches as a whole. We believe that it would be a lasting benefit if these societies should draw closer together and reveal to others the unity of interest and harmony of co-operation that exists, we have no doubt, among the officers. The practical advantage also to those who are interested in missionary work, but who cannot afford to attend all the meetings in any year, is by no means to be despised. We hope that this suggestion will not be permitted to fall out of sight until some effort has been made to carry it through. We do not forget the difficulties which seemed to prevent a consummation of another widely approved scheme of co-operation, in the consolidation of our missionary periodicals, a scheme which we trust will some day be accomplished, but we hope for better things from this later plan.

• —————

THERE ARE TWO WAYS OF STUDYING THE BIBLE, the devotional and the critical. The one takes the Bible as it is and seeks to obtain from it religious impression, the other endeavors to go back of the present form of the book and discover the process of its origin. Both methods are legitimate and necessary. The Bible attests itself to the believer as the Word of God, and the truth which it proclaims is, in large measure, independent of historical and local conditions, so that it is possible to use it for edification without knowing anything about the history of its growth. On the other hand, the Bible is literature, and as such may rightly be subjected to all the processes of investigation which are employed in the study of other literature. Both methods being true and useful, it is strange that they should so constantly come into conflict, and that they should be so persistently represented as mutually exclusive. The devout student of the Bible is prone to regard the critic as one who is seeking to destroy the authority of Scripture, and the critic is

tempted to regard the devotional student as a sentimental lover of tradition rather than truth. In our own generation this conflict has entered an acute stage, and we see the church split into the hostile camps of those who reverence the truth of the Bible in ignorance of its true literary character, and those who through devotion to the study of the form of the Bible have lost their appreciation of its spirit, while only occasionally we find a man who has learned to unite faith and scholarship.

To understand this anomalous condition we must view it in relation to the larger movement of human thought which has been going on for the past two centuries. Thought in regard to the Bible is but one phase of thought in regard to life and the world in general. There are two ways of contemplating the world, the religious and the scientific. One is old, the other is new, but both have established themselves as legitimate. Nevertheless, it is often supposed that they are mutually exclusive, and "the conflict between science and religion" has become one of the stock phrases of literature.

The conflict between faith and criticism is simply a phase of the so-called conflict between religion and science. Faith extends to the Bible the same religious emotion with which it contemplates the world; criticism applies to the Bible the inductive method of modern scientific investigation. Just as science has necessitated a reformulation of the propositions of our theology, so criticism necessitates a reformulation of our doctrine of Scripture, and it is the process of reformulation which causes for the time being the apparent conflict. In our conception of the world and life we are beginning to see that the reconstruction of the form in which our religious thought expresses itself does not involve the destruction of that thought. In our conception of the Bible we have not yet reached this stage of insight, yet the recognition must come speedily, for truth, however discovered, can never be in conflict with other truth. The time, therefore, must be near at hand when the devotional student of the Bible will see that an exact knowledge of the history of the Bible is his most valuable aid, while the critic of the Bible will recognize that he has not said the last word about the Bible when he has given an account of its literary form.

THE ARMENIAN MASSACRE.*

MY DEAR——:—For some time I have thought of writing you, but the uncertainty of having what I wrote reach you, and the unknown amount of risk I was running, should it be known that I was in communication with you, has deterred me. But now that the foreign commission has probably reached Moosh, and their proximity is likely to exert a wholesome restraint on this absolutely unscrupulous government, I deem it a duty no less than a privilege to do what I can toward letting the truth be known.

Since what has taken place this year is the direct sequel of events occurring in 1892 and 1893, I must begin with them. First, you must know that the Armenians living among the Koords, in the mountainous region south of Moosh, were an exceptionally hardy and brave set, rendered so by their frequent conflicts with local and nomadic Koords. A kind of feudal system was still in vogue among them. The various Koordish chiefs would claim certain Armenian villages as their own, would exact tribute of them, and would help them against other hostile Koordish tribes. The villages of Dalvoreeg, and a few near them, for the last few years have refused to pay the government taxes on the ground that they could not afford to give more than what the Koords exacted from them. This was the kind of people, and the country—because of its natural features—the kind of place, that Armenian agitators sought, and were not slow to find. The government suspected that such men had headquarters in the region, and in the winter of 1892-93 called together a number of Koordish chiefs of that and surrounding regions, and practically ordered them to attack the Armenians in the spring, promising them all the booty they could get, and taking upon itself the responsibility of those they might kill.

* Being a private letter from one so situated as to know the facts.

The last week in May, 1893, Daghmajian was betrayed into the hands of the government and brought to Moosh. The prisoner was taken to the city June 6th, and on the way from Moosh the *sabtiehs* in charge shattered one leg with a gun-stock, to prevent any possibility of his escape. It was a short time after his capture that what had been under way for some time took place at Dalvoreeg. This is the name of a village in a small district of the same name containing nine small villages within two or three miles of one another,—altogether from two to three hundred houses. It was under the village Dalvoreeg that Koords began to gather, most of them of the Bakranlee tribe. The Armenians watched them assembling for several days, and finally were convinced that they intended an attack. At last, on the eighth day, to bring things to a head before more forces should arrive, the Armenians precipitated the conflict by firing several shots among the Koords. There were but sixty of the former, while there must have been four thousand of the latter; but the place of the Armenians was so strong—the Koords being obliged to come into the open to attack—that at nightfall the latter were compelled to withdraw. Their loss was at least one hundred killed, and probably over two hundred, while the Armenians had six killed, one of whom was a woman. It is quite certain there were no outsiders among the Armenians, and with the exception of two or three breech-loaders, all the rest had ordinary flint-locks. Some say there were no breech-loaders at all.

The government no sooner heard what turn things had taken than several *taboors*—battalions—with ammunition and a number of mountain pieces were despatched to Dalvoreeg, and the general himself went to Moosh. From the nature of the preparations it would seem that an attack was contemplated on the Armenians, but, either not being confident of success or receiving orders to keep things quiet, nothing of importance was done further than to lay the district under siege with troops and Koords. The former pitched camp near the villages, and in a famine year tied their horses in the standing grain, and generally laid the fields waste. The government general called several of the leading men to Moosh, but they would not come till hostages had been given. When this had been done they were asked why they were disloyal to the government and were

not paying their taxes. They replied that they could not serve several kings; they would be glad to serve the government alone if it would only guarantee to protect them from the Koords. This protection was promised them if they would give up what arms they had and submit wholly to the government. The Armenians were unwilling to trust themselves to the government, and refused to comply. So matters rested. As the weather grew colder the troops were brought to the village of Semal, nearer Moosh, and when snow came, they were brought to the town itself.

The Koords felt very sore after the Dalvoreeg battle, and somewhat bitter towards the government for thus being made its catspaw. Some of the sheiks, in their simplicity, showed the written orders the government had sent them, urging them to make the attack. This is a point I have carefully worked up, and I am thoroughly convinced that both last year and this the government gave oral and written orders to the Koords to attack the Armenians, promising them the booty and relieving them of responsibility as to those they should kill. As they express it: "Spoils yours, heads ours." The Balklee tribe of Koords alone refused to have any part in the affair both years.

I must just hint at what took place last winter. Blackmail of the most barefaced kind was rampant, and on a large scale too, for this country. Not only were many of the rich in the city bled, but many of the well-to-do in the distant parts of the province, and several even from outside of it were brought here and only released after they had yielded what it was supposed they were able to. To make the reign of terror all the more acute, teacher Markar of Vartenese, Moosh Plain, was publicly hung on the 8th of February last, — charged with having killed a *sabtieh* at Avzood the previous winter. This was the first public execution since the time of the Kahns and Begs fifty years ago, and it had a very depressing effect upon the whole community. Markar had been active in going to Constantinople and testifying against Mousa Beg, and had also plainly advised his villagers not to submit passively to the outrages of the Koords. It was doubtless for this grudge that he was hung. After his execution blackmail flourished all the more easily. It is estimated that as much as twenty thou-

sand liras was taken from all quarters. One house is known to have paid from twelve to thirteen hundred liras. But let us come on to events of more immediate interest.

As soon as snow cleared off in the spring, which cannot have been much earlier than the last of May, a battalion or so of troops was moved up near to the villages of Semal and Sheneeg, some twelve miles south of Moosh, and the chief road to all that region. During the winter there had been a chance for the government to come to a good understanding with the Koords as far down as Diarbekir. These began to infest the region, and put it under a kind of siege, especially Dalvoreeg. Some nomadic Koords pitched their goat-hair tents not far from the village of Semal, and from time to time would add to their flocks by subtracting from those of the villagers. At last some of the villagers got together, attacked the Koords, and took back their sheep with interest. In the skirmish two Koords were killed. Another account has it that the Koords had stolen a number of oxen; that the owners tracked them to the tents of the Koords, where they found that one had been butchered. The Armenians asked to have the live ones given back to them, but this was refused. Upon this the Armenians went back to their village, and then, returning to the tents with reinforcements, renewed the demand. As a result a skirmish ensued, in which two Koords were killed. Whatever kind of animal was stolen, this much seems certain — that the Koords were the aggressors, and that the Armenians, in attempting to get even with them, killed two of their number.

The Koords immediately took their dead to the government at Moosh, and to make their case all the more effective mutilated the bodies of the slain. They also told the government that the mountains were full of Armenians and foreign soldiers. The government accordingly gave the Koords *carte blanche* to do what they could to the Armenians. This must have been the latter part of June. Not long after, the chief of the tribe to which the two killed Koords belonged, with fifty horsemen, after consulting with the commander of the troops that were stationed there, went near the villages of Sheneeg and Semal, called their chief men, and demanded twenty liras down. The Armenians replied that they had not the ready

cash, but would give them the equivalent in kind. This was not satisfactory to the Koords, who were determined to have a cause for quarrel. That night, while many of the Armenians were in the mountains keeping their flocks, the Koords shot and killed a man as he was taking a piece of meat off the fire. The next morning they attacked and set fire to the two villages, and the fight began. The Armenians defended themselves as best they could, from behind the rocks, underbrush, and small trees that exist in that section. The day's conflict resulted in twenty Koords killed and five Armenians, one of whom was a woman. During the whole of the conflict with the Koords the women did good service in supplying the men with water, food, and ammunition. On one day a woman was caught going from the village with a large load on her back, which proved to contain ammunition, and she was cut down. The fighting with the Koords continued for ten days, the Armenians, as a rule, holding their ground, and in several instances repulsing the Koords.

During this time the government was concentrating troops from all sides, those from Erzroom, Van, Bitlis, and Sert pouring in from the north—the Moosh side—while those from Diarbekir came in from the south. Before the government was through with the matter practically the whole of the Fourth Army Corps was concentrated, including the reserves, both the *intiat*,—those who served a partial term, and the *redcef*,—those who had served the full term. There were from fifteen to eighteen *taboors* in all. The troops from Erzroom had twenty-one mountain pieces with them, and a witness has told me that he saw twelve pass Hatskuey from the other direction to Moosh. It is said that twenty-seven were taken to the scene of action in the mountains. The troops from Bitlis took with their supplies and ammunition ten horse-loads, or eighty five-and-one-half-gallon cans, of kerosene. In addition to these, there were eight hundred regular Koordish horsemen from different districts, and others not regulars. Before matters had ended there had gathered from the south five powerful tribes of Koords under the Sheik of Zilon, who claimed to have brought on fourteen thousand warriors. Two other tribes supplied three thousand, while smaller tribes contributed smaller numbers.

Let us now go back to those ten days of fighting with the Koords in and about Sheneeg, Semal, Galeogozan, or what is known as the Shadak district. During this time Koords and troops were not only gathering there, but infesting the whole region of Sassoun and of Khoolp on the west, and part of Kharzon on the south of Sassoun. The troops were on the outside, with the Koords between them and the Armenians. As I have already said, the Armenians were, as a rule, able to hold their own ground, and in a number of instances repulsed the Koords. Moorad Effendi, who, in the spring, was reported to have come from outside to organize a band of agitators, proposed that they attack the troops already stationed there before the others came, but the villagers would not listen to him, saying that in some way they would succeed in driving off the Koords as those in Dalvoreeg had done the year before. It seems probable, such was the awe the event of the previous year had inspired in the Koords, that had they been unaided they would have been unable to gain a permanent victory over the Armenians. But when the officers saw the Koords wavering they not only provided them with better arms, but also reinforced them with troops in disguise, dressed like the Koords. Still the Armenians did not fall back. It was not till they saw large reinforcements of uniformed troops coming that they gave way. So far as I can find out, they did not purposely fire a single shot at regular troops, certainly not in the first part of the struggle. It was not till these additional troops came that the Armenians began to suspect that the government was going to do other than it had done the year before, — merely attempt to restore order.

They were called upon to surrender, and were promised amnesty. A young priest and forty odd leading men from Semal obeyed the summons, laid down their arms, and gave themselves up. They were kept two days in camp, and carefully questioned. If the government had really been led into believing that there was a large army of insurgents in the mountains, it was now undeceived. It also learned that the Armenians had about exhausted their ammunition in their conflict with the Koords. After keeping them several days and getting all the information possible from them, on the third day they were brought to a trench that had been dug beforehand. One of their number was taken and urged to accept Islam.

Upon his refusing he was butchered before the others. Several were thus by turn treated in the presence of the others and remained firm in their faith, after which, the remaining ones were charged upon with bayonets and cast into the trench and buried, some half alive. For the young priest, Der Hovhannes Mardoyean, special tortures were reserved. A number of soldiers charged with bayonets from opposite sides, held him up in the air for some time and then jerking out their bayonets, let him fall to the ground, hacked him to pieces and threw him into the pit with the others. It is said that surviving relatives, after matters were over, exhumed what they could find of the body and buried it near the church. It should be remembered that these men had surrendered in good faith to the Turkish government, and were butchered by soldiers acting under order of government officers.

It could not have been long after this that the troops were brought into parade and the governor-general of Bitlis province, Hasan Tahsin Pasha, went to a hill above Galegozan [Galin], produced the firman of Sultan, and hanging it over his breast, had it read by a Secretary Effendi. The gist of it was that the disaffected villagers who were supposed to be in rebellion were to be wiped out. The governor followed in a harangue in which he told the troops and Koords to spare no one or nothing; that they did this for their king and their prophet. I must not forget to say that the villages in this district were tax-paying. Some of the men who surrendered brought tax receipts in their hands to show that they were loyal to the government. It was only the Dalvoreeg villages and a few near them that for a number of years past had refused to pay taxes.

Let me say right here too, that by diligent inquiry I cannot learn that in those ten days of skirmish with the Koords the latter offered to harm women and children. Even subsequently when urged on by the soldiers and incited by their example, they did little in comparison with the soldiers. They rather devoted themselves to plunder. After things were over, some of these Koords came to Armenian villages with tears in their eyes, described what had taken place, and said that though those Armenians were their natural enemies, having killed some of their number the previous year, yet they could not find it in their heart to harm women and children as the troops had done.

I have been unable to get the exact date when the Sultan's proclamation was read, but it must have been the second or third week in August. Of the massacre that followed, where shall I begin, and what shall I tell? It simply beggars all description. Occidentals of the nineteenth century cannot comprehend it. Still I will try to give a few facts. I have said that the Armenians had about exhausted their ammunition in their fight with the Koords, and that they did not withstand the soldiers; it is possible, to be sure, that later on, in hopeless desperation, some sold their lives as dearly as possible. So the soldiers were now ordered to destroy the unopposing. As the fate of those who had surrendered began to be known, flight was attempted, and some succeeded in escaping. It is said that one, Bedo of Galin, famous among the Koords for healing wounds, was rescued by them, with his whole household, though, of course, his property was all destroyed. Another story is told of a man who, thinking to placate the soldiers, set cream and honey before a whole battalion, but the soldiers, after eating, destroyed him and all they could get hold of in his household. Setting fire to houses, killing all, big or little, of either sex, became general. The firing of guns and of the six mountain pieces that had been brought there drowned the shrieks of woman and children. Young men that were caught were bound hand and foot, placed on the ground, covered with brush-fodder, and burned to death. Others were hacked to bits piecemeal. Some were tied to horses' tails and dragged over sharp stones and thorns till dead. The horses were stopped now and then to allow the victims to gain some consciousness of acute pain. Even women were fastened by their hair to horses' tails and dragged in this way.

Doney's house in Sheneeg was filled with some fifty men, women, and children. This was set on fire by the soldiers. One boy who was trying to escape was caught on a bayonet and thrown back. Kerko, one of the richest men in the village, did not escape, as he would not desert his wife who had been confined a night or two before. He was seized and brought before the Zelon sheik and the commander of the troops. It seems he had wounded the sheik's brother in the arm in the fight of the previous year. Now the soldiers and Koords have their revenge. They take him to his house where

his wife is lying, do before his eyes what no brute could be induced to do, and then, placing the new-born babe on the mother's breast, cut them both in two. Kerko was then taken a long distance away and despatched. His shirt, made of specially fine cloth, and identified by the one who sewed it, was subsequently found. It had some twenty bayonet and dagger rents in it. Kerko's brother Gazar's wife, an unusually handsome woman, was kept among the soldiers for several days, and urged to change her faith; but as she persistently refused, she was made way with. Kerko, his wife and child, and two brothers' wives were killed from that house. The others seem to have escaped.

In the village of Semal, containing from fifty to sixty houses, twelve were wholly exterminated. In Galin, from a household of fifty-two only two escaped,—an old man and his grandson. The patriarchal system was much in vogue in these parts. It was not uncommon to have a household of forty. A trusted man who had traveled in these parts years ago has said that he had counted twelve cradles in one house. Some hundred women and children were imprisoned in the Gezin church for several days. The soldiers would take the women off and do their pleasure on them. One night they used the church for this purpose. The next day they slew all of them. The number was large enough to make a stream of blood flow out over the threshold. Six picked young women, two of them maidens of that village, five from Hetink and four from Aga-pegg, were reserved by the soldiers. After keeping them for days, without succeeding in making them accept Islam, they butchered them. A soldier had taken to himself a girl eleven years old from Aghpeeg. Another soldier wanted to appropriate her, and when the first owner objected shot her dead. An old woman with her grandson, ten or fifteen years old, came to camp, and begged an officer to spare them. While she was yet speaking a soldier thrust her through from behind with a bayonet. The officer reprimanded him, and said he would keep the boy for himself. He kept him for about a fortnight, and one day, when he had sent the boy to fetch water from a spring, he heard the report of a gun and starting up with a certain premonition he saw his little servant writhing on the ground.

As a rule, however, the officers forced the men to acts of

cruelty from which they shrank. A villager, whom I well know to be reliable, tells me that when the soldiers were returning from the mountains through Boolaneek, they impressed his cart to carry three sick soldiers to another village. As they were going one of these remarked that God would surely visit vengeance on the government for those things which they had recently done. He then went on to tell this story. They saw a woman "with two souls," not far distant, fleeing from a village. An officer ordered him to shoot, but he could not make up his mind to do such a thing and fired twice but purposely missed her. At this his superior angrily came up to him, gave him a cuff, snatched away his gun and fired. The woman fell with a great shriek, the man ran up, and, ripping her open, extracted a living child. The memory of that shriek and that sight, the soldier went on to say, had made him sick ever since. Such treatment of such women was a common occurrence, let alone the many who, while fleeing, fright compelled to cast forth their unborn young. And testimony like that soldier's, of being forced by their superiors to acts of cruelty, was also common after their return. Some were known to start deliriously in their sleep from the memory of what they had heard and witnessed. A number asked their Armenian acquaintances who the Nazarene Jesus was, and went on to explain that he was the person whom the women were calling at the time of slaughter. As some soldiers were passing through a village street they find a child sitting there. Their superior orders a soldier to kill it. The soldier is bold enough to ask what harm the child had done to deserve death. The superior then wants to know if the soldier had become a rebel *kaffer*. Upon this soldier tips the child over with the back of his sword, and they pass on. A soldier finds two small boys behind a rock chewing brush leaves. He takes pity on them, and for two days shares his rations with them, but, on his next visit to them, finds them butchered. Another soldier succeeds in secreting and caring for six boys in a millet field for about a week, but comes one day to find their mangled bodies. A Koordish woman secretes twenty boys in a sheep-fold, and carrying bread to them daily in her apron, throws it in to them, and hastily withdraws so as not to be observed. But one day the soldiers catch her with the bread and succeed in finding the boys whom they promptly

put to the sword. Some soldiers were scouring the bush in search of victims, and finding four boys brought them to the *binbashi*. After several days, their mother, hearing of their whereabouts, comes to camp, and upon seeing her boys faints for joy. When she comes to the *binbashi*, he deliberately has them slain before her eyes. A woman, related to a man I know well, had time only to get the cradle containing her child on her back and run. (The children are tied in their cradles in this land.) As she ran from a pursuing soldier, the cradle hit a tree and fell. There was no chance to stop. The soldier soon reached the cradle, bayoneted the child, and, cutting away the bonds that held it in, picked it out with the bayonet point and threw it away. The merciful growth of trees and bushes enabled the mother to escape.

The soldiers camped about the whole region. In Dalvoreeg alone one hundred and fifty tents were pitched. Early in the morning at bugle call the soldiers would set out in squads to hunt down the villagers. Those at a distance they would shoot down. They would shout, "There he runs," and those who were in hiding among the bushes or stones would feel insecure and attempt to move to another place, when they would be seen and shot. They would fire their guns among the bushes to scare up the "game." Mothers have been known to smother their children in the effort to keep them quiet so that they would not be discovered. On the steep sides of the raging river going by Dalvoreeg the soldiers would bayonet their victims and throw them down to the rushing river. Some, to escape death at the hands of the soldiers, threw themselves into the river. Bodies and pieces of bodies could be seen floating down. The river is said to have been red with blood for three days. Those that the soldiers captured they took to camp at the evening bugle call, and, after dark, would sacrifice them. In most of those cases where they succeeded in slaughtering the people in crowds, it was by first beguiling them into surrendering. In one case, a soldier says that some four hundred women came and threw themselves at the commander's feet and implored mercy. He gave them over to the soldiers to do with them as they liked, and afterwards had them killed.

Another instance is as follows,— A young priest in Dalvoreeg had persuaded seventy men to go with him and give themselves

up. One young man could not be induced to accompany them, and ran off to some eminence to watch the result. When these men reached camp the priest was put into a tent, and the others were marched off to some gulch, where they were set to work. When sufficient earth had been thrown up, these men were all hacked to pieces and thrown in, or, as the witness expressed it, "were cut up like tobacco," and cast in. To defile this human mass, a dog was cut up and spread over it, after which it was covered with earth. When the soldiers returned to camp the priest, who was unconscious of what had taken place, was taken out of the tent, strung up to a beam, and cut to pieces, each piece being thrown as far as could be in a different direction. The robe and cap this priest used at services were sold in an Armenian village by Koords. The robe was identified by a brother of the priest by a small rip in the back. It is now in my possession. At another place a priest was disposed of in this way: a chain was put about his neck, and two soldiers pulled at it from opposite sides. When he was almost strangled, and fell down senseless, they would let up on the chain till he came to, when the same operation would be repeated. This was done several times till he was almost lifeless. Then several bayonets were planted upright, the priest was tossed up and let fall on them. In all it is said six or seven priests were killed, nearly all of them by horrible deaths. One had a very narrow escape. He was pursued by soldiers, but succeeded in getting into a reservoir, where water is collected for irrigation. He kept his body under water, and by putting his head in the outlet could raise it enough to breathe without being seen. Here he stayed for two days before he ventured to escape. Of course during that time he was without food.

Let me say right here that all the villages that resisted the Koords even were those chief villages I have mentioned in the Shadak region, the Dalvoreeg group, and a few in its immediate vicinity. All the rest, so far as I can learn, were attacked without offering any resistance. I must speak of one instance where a village was raided by Koords and troops, and some of these, on their return from the pursuit of the villagers, find a blind man intently listening to see what he could divine as to the result. Finally he ventures to ask how things turned out. The Koords, who are familiar with his dialect, pretend to be

Armenians, and say that they have succeeded in driving the Koords off. At this a smile of joy passes over the blind man's face, whereupon he is stabbed to death. The Turkish soldiery amused themselves by acts of unspeakable abomination, and by many acts of specially fiendish cruelty. A child was tied firmly underneath a dog, a cow's stomach was blown up and several walnuts were put inside; this was tied to the dog's tail, and he was let loose to run madly about with the large bouncing, rattling foot-ball behind, till finally both dog and child die. I know this is very hard to believe, but I have it from such independent, direct sources, that I cannot regard it a pure fabrication. Let us only hope that it was not true that the child was alive when tied to the dog.

The twenty-fifth of August was signalized by great slaughter. We know this date, because, as if to commemorate the event, a wonderful meteor burst from the sky that evening. Friday, the thirty-first of August, the anniversary of the Sultan's succession, was a day of great execution. The troops and Koords were especially harangued to fight for the honor of their prophet and their king. And so the bloody work went on. About the middle of the district between Dalvoreeg and Shadak is a large mountain, Andoke by name. By the description it is evidently an extinct volcano, for at the summit there is a large bowl-shaped hollow. There are precipitous cliffs about its base. There are woods around it and part way up its sides. With plenty of ammunition and provisions a small force could render it impregnable. The inhabitants of a number of villages had fled to this mountain at the beginning of hostilities, taking what of their flocks they could, and their number was constantly being increased as the people escaped from before the invading forces. This mountain was surrounded by troops and Koords. The latter for days provoked the exhaustion of what little ammunition the Armenians had left, but none of the invaders seemed to know the path of approach to the summit. Finally an *agha* of the Bakranlee tribe, Amar by name, son of Gako, was found, who knew the way and showed it to the troops and Koords. For this service, Koords have repeatedly said that Amar received a decoration from the Sultan, though I have not been able to see any one who had actually seen the decoration. Very early one morning the force steals up the sides of Andoke.

They almost surround the rim of the great hollow before the people gathered below are aware of their presence. Who can describe the despairing cry of agony proceeding from thousands of throats as the poor people find themselves hedged in? The cry is heard by those at a distance below the mountain, as is also the bugle giving the order to charge. At first the crowd is thinned out by volleys of bullets, and then the bayonet and sword do the rest. It would be a miracle if any escaped. The number is said to have been from four to five thousand. Let us make a conservative deduction. Call it two thousand victims. The bodies were heaped together with wood between, saturated with kerosene and set on fire, as was done in most other cases where the people were killed in crowds and there was no convenient wheat pit or natural trench or gully into which to throw them. Those who were killed here and there among the rocks and bushes were left unburied. The elements and birds did the rest. The crows which are so common in Moosh and vicinity had all deserted this year for more lucrative employment. When the wind was in the right direction the stench was perceptible on the mountains within sight of Moosh.

The attack on Andoke probably took place the first week in September, or possibly on the last day of August, the Sultan's fête day, of which I have spoken. This was practically the end of the campaign. The soldiers still searched for stray victims, but the special effort was to find Moorad Effendi and his companions as well as the arsenal which they were supposed to have furnished. At last a villager was found, who, under threat of being tortured and killed, was induced to reveal the cave where Moorad and ten companions were hid. These were taken prisoners. A soldier has said that when Moorad was caught a salute of fifty guns was fired. Seven breech-loading guns and several bombs were found with these eleven men. Some, no doubt, had escaped with such guns in their possession, and others had hidden them before attempting to escape; like a man I have seen, I very much doubt that there were more than one or two hundred such guns in the hands of the Armenians during the conflict. And as to the hand-bombs I cannot learn that any were actually thrown, though some Koords have said that occasionally something would burst in

their midst and kill twenty men at once. I am inclined to put this on par with the imagination which regarded that meteor as an electric rocket sent from Persia, or the stories that used to be current that Andoke was being filled by troops and cannon brought by balloons. Sixteen others were taken prisoners here and there as if for the sake of having some prisoners to show. One of these was a mere boy twelve or fifteen years old. In fact most of them were mere striplings. These were imprisoned in a church for a number of days. They were not even allowed to go out under any circumstances, and the guards tried to force them to pollute the baptismal font.

It is said that a month or two after the Koords had withdrawn the mushir summoned the Zelon sheik to Erzingan, and asked him what he meant by the mischief he had done in the Sassoun district. The sheik produced his firman, at which the mushir was very much agitated, did not rest content till, by dexterous management, he had succeeded in getting the paper and giving in its place another guaranteeing the sheik immunity. I have not had the means of satisfying myself as to the truth of this story; but as to whether the Koords had oral or written instructions—something more than mere permission to pillage, burn, and kill—I have not the least particle of doubt. The fact is, the government hoped to finish the business by means of the Koords, and in 1893 had a body of Koords attack what it considered the center of the trouble—Dalvoreeg. When that failed (though Tahsin received a decoration for having restored order), it was planned in 1894 to clean out the whole region by bringing in hordes of Koords. When these did not succeed in making proper headway, it was thought a good opportunity for stamping out the whole of a remote, unknown region by troops while Europe had its eyes fixed on China and Japan. I do not believe any one can give a more satisfactory explanation than this.

The last troops to come were the three picked *taboors* from Erzingan, or twenty-four hundred men, who came by the direct route *via* Bingul; they were infected with cholera, and many died on the march, some say three hundred. Of course, they brought the plague to Moosh, and, as a result, as many as eighteen hundred people died in the town and immediate vicinity. It is said that the fatality among the troops alone was as high

as seventy in one day. The mushir himself followed soon after and taking some of the troops went to the mountains. At this point accounts conflict, but I think the weight of evidence goes to show that he found matters practically at an end, that he was much taken aback to find what had been done, and that he really prevented matters from going any farther. From the time the first additional troops went to the mountain to the time all, excepting those who were left to see about the disposal of bodies, were withdrawn is said to have been fifty days. But the time of actual fighting by the troops was probably not more than three weeks, the last two in August and the first in September. It seems pretty well established that thirty-two villages were burned and the inhabitants massacred. By counting hamlets of two or three houses, and the groups of houses that are used in the summer when the people are high in the mountains with their sheep, the number might be made to appear forty, or even forty-eight, as some have asserted.

As to the number of Armenians killed, it is practically impossible to get a close estimate. The Koords went away with the idea that they had left no one living in the burned villages. It was the merciful growth of trees and bushes and the numerous caves in the region that enabled so many to escape as did. We have noticed what large households were common in that region, but of course, there is no accurate census, and even the government returns are below the truth, as it so common for the villagers to conceal their male children, so as to avoid the poll tax. It would especially be hard to find out the population of those villages that for a number of years had paid no taxes whatever. Besides this, since there was serious talk of a foreign commission of inquiry there has been a deliberate attempt to alter the registry records of the region. In the book of statistics, etc., published here about two years ago, Sassoun is down for one hundred and nineteen villages, containing a population of sixteen thousand, five hundred and forty-five, of whom thirty-one hundred eighty-seven are Armenians, sixteen hundred seventeen being males. Seven mosques, one school, one minaret, and two churches are reported. The Khoolp district is stated to be sixty hours in circumference, to contain one hundred eighteen villages, thirty-one hundred fifty-two houses, ninety-nine hundred ninety-three population, of whom twenty-

eight hundred eighty are Armenians, fifteen hundred fifty-five being males. Five mosques and four churches and monasteries are reported. There is an obvious mistake as to houses and population. The houses should be less or the population more. The figures for the Shadak district are not given separately, so I can make them out. There are glaring—I cannot call them anything else than misrepresentations—in these figures. The whole district of Khoalp, for instance, is said to have an Armenian population of twenty-eight hundred and eighty, whereas the sub-district of Dalvoreeg, with several villages near it, would undoubtedly make up that sum. It is a pet suspicion of mine that that book, the first and last of its kind, and published about the time the Koordish chiefs were first called here and directed to attack that district, had a distinct purpose—that of showing a population which would be the result of several years of special harassing by the Koords. But, perhaps, I am mistaken.

It is said that the Mutaseref of Moosh represented in his report that ten thousand had been slain. He was soon after removed to Kergute, and has since, I understand, been dismissed. It is also said that the Vergue Mudir, or superintendent of revenues in this province, estimated from his own figures that more than ten thousand had been slain; that Tahsin got angry at this and had the report made out two thousand. I think the truth is not far from ten thousand. Six thousand I consider a safe minimum estimate, and should not feel like contradicting one who asserted that sixteen thousand had perished. It is pretty certain that eight hundred were killed in the large village of Galin. It is true that in the other villages near by, containing more houses, a larger proportion was killed, so that eighteen hundred, for three to five villages, is a low estimate. There is good reason for believing that twenty-two hundred were killed in Dalvoreeg and vicinity; and about two thousand on Mt. Andoke. This leaves out of account a good many villages in Sasoun proper. I should put the average number in each house at ten, if not fifteen. There were probably more houses containing twenty inmates than there were of those containing five. There were about as many villages plundered as there were burned. The village of Muktink bought off fire and sword by paying one thousand liras, but was thoroughly plundered. The

village of Pouvee of about thirty houses was plundered, and all but eight houses deserted. Hosner, containing twenty houses, was partly deserted last year, and the rest fled this year.

Taking together those who were slain, taken captive, rendered homeless by having their villages burned, or reduced to abject poverty by being robbed, I think thirty thousand would be a low estimate. The region desolated must contain not much less than two hundred square miles, when the uneven surface is taken into account.

In the official paper published here it was recently stated that the government had to send some soldiers into the region to catch Moorad Effendi and one hundred and twenty companions. Now I will go on to say that to catch these "rebels" from ten to fifteen thousand troops, regular and reserves, and from fifteen to twenty thousand Koords, or a total armed force of at least thirty thousand men was concentrated in that region, with from twenty to thirty mountain pieces and large quantities of ammunition, including petroleum. We have seen the results of such an expedition; but we must not omit to take into account the great drain upon the land through which such large bodies of men marched, for they practically foraged on the Armenians without any compensation, and we should not fail to put the ravages of the cholera to the direct credit of this expedition. It is said that even the Seventh Army Corps was moved up as far as Mousul on its way here. As a sidelight, let me mention the fact that at the village of Tserouk, on the plain about nine miles directly north of Moosh, where saltpetre abounds, and where the making of gunpowder had been prohibited for the last four or five years, this year, under the superintendence of officers, thirty or forty *botmans* were made for the government and taken to Moosh.

Well, after things had quieted in the mountains, the government got a number of survivors together in Moosh and tried to get them to sign a statement saying that the Koords had done them great harm, and that the government had kindly sent troops to restore order, for which they were thankful, etc. They were promised money with which to rebuild, and seed for the spring, besides supplies for the winter, if they would sign the paper; but the memory of what the soldiers had done was too fresh to permit them to sign such a statement, and neither

rewards nor threats availed. Then the government went on to do something else. It got up an address of thankfulness to the Sultan for his benign reign, said the Dalvoreeg disturbers had got their just deserts, and expressed satisfaction that order had been restored, etc. By misrepresentation and compulsion signatures were got in Genge, Moosh, Boolaneek, and Akhlot districts. I know of persons in Akhlot who were imprisoned and threatened before they would consent to affix their seals to it. The effort to get the notables to sign it failed, much to the chagrin of the *vah*, who had come for his summer quarters in Akalat the last part of September. But the address was wired on to Constantinople, and may have been seen in some of the papers.

At this time Moosh was under strict quarantine, so it was hard to get any news outside. Besides, travelers on their way to Constantinople for work were turned back. It is said that as many as a thousand poor villagers, whom the earthquake had attracted to Constantinople to find work, were turned back from Trebezond and Erzroom. Fifty from a single village were turned back. The aggravating part of it was that these poor villagers would spend weeks of time, and the money, regular charges and extra fees, to get out their *teskeras*, or passports, when the officials that issued them knew that they would be turned back. I could tell you the story of a woman whose husband had sent on money for her to join him at Constantinople; how she was turned back from Trebezond, and on her way back was captured by Koords and taken off to their village, where she still remains.

But these were not the only means the government took to keep news from leaking out. The British vice-consul at Van had been directed to go to Moosh. When he was on his way there, several sub-officers and *sabtichs* were sent to meet him and cordially urge him to go elsewhere, and not to expose himself to the cholera by going to Moosh, etc. Of course he paid no attention to them, and followed his orders. But during the two weeks he spent in the Moosh region he was positively denied any access to the desolated region. His movements were carefully watched, and everything done to prevent any one from seeing him. He had hardly been seated at one village when a *sabtich* came post-haste after him, and had all the villagers who

were in the house with him driven out. Thus the government tried to foil every attempt to get information. The *mutasarifs* told him that there had been trouble between the Armenians and Koords, and the government had been obliged to call in the troops to restore order. He admitted that some of the troops had been guilty of *adapsuzluck* — shamelessness.

I have seen a reliable man, who visited the three villages of Sheneer, Semal, and Galin after the vice-consul left Moosh. He went with some other villagers as if to pick thorn-apples that abound in the region, and was therefore not molested by the soldiers that were stationed there. Many bodies and bones were still exposed. He saw the burned church where those women had been butchered, and the dried-up stream of blood that had flowed over the threshold was distinctly visible. In Galin he saw seven men, two of them wounded, and about one hundred women and children. They were living in booths they had made near the charred ruins of their houses. In Sheneeg he saw five or six men, and about thirty women and children. In Semal he saw no men, but about twenty women and children. Of course there were other survivors that had fled here and there. The government tried to get them together and send them back to rebuild their villages, promising them supplies for the winter. Quite a number were got together, but as winter came on and there was nothing for them to live on, they crowded about Moosh, and finally the government distributed them among the half-famished villagers of the plain, taking a receipt from the head of each village for the number entrusted to his village. There are about five hundred of these refugees on the plain, — most of these women and children. There are but few able-bodied men among them. Most of them are nearly naked, and are huddling among the stables, with hardly a thing to lie on or to put over them at night, and barely keeping soul and body together on the scanty rations their poor hosts are able to give them.

Let us now go back to the vice-consul. He had ten days of quarantine at Avzood, and reached Bitlis Friday, the twenty-sixth October. Tahsin pasha had found it convenient to start for his annual visit to Sert several days before he was expected, and left the Maktubgee acting governor. The chief-of-police soon went to present compliments. He said they did not expect

him to arrive so soon; that they were getting a place ready for him; hoped he was comfortable where he was, etc. That very night some five police and soldiers in disguise were ordered to patrol about all the approaches to the house where he was, so that no one could have a chance to see the consul. A servant, obliged to go home late one night, was seized and taken to the lock-up, where the pocket account book he had by him was examined. The cordon of spies was not thought enough, and, I think it was the second day, a policeman was sent, as a great favor, to be with and "wait on him." In his rides about the town he was invariably followed by a spy. No one dared to come anywhere near him. On Sunday, those who passed through the outside gate to go to the church which it was thought the consul might attend, were noted down by the spies. Tuesday, the thirtieth, he started for Van, by the route north of the lake, since there was quarantine by the shorter route. The day after he left, a squad of *sabtichs* was sent out to the villages near the lake, where he spent the night, to see that no petitions had been handed him. I have pretty good evidence that there was a plan in some way to get his papers away from him, but by going directly to Elgeras instead of back of Mt. Sapan, as he had planned, he got into Van territory before they had time to put their plan into execution. The *sabtichs* who went with him to Akhlot, on their return to Dzughag, where he spent the night, gave a good deal of trouble to the men they suspected of having talked with him the previous night, and only let them alone after they had received some kind of a bribe.

In the city, I said practically no Armenian had any chance to see the consul. But some of the notables, who knew his dragoman were imprudent enough to invite him to a feast. Probably in course of their conversation they intimated that they were not lying on flowery beds of ease. At any rate the government imprisoned a number of these notables while the consul was still here and after he had gone a number more were imprisoned, in reality for having been suspected of complaining of the government to the consul. About this time the resident Armenians, driven to desperation, came out boldly and sent a long complaint by wire to Constantinople against Tahsin in reference to the blackmail he had extorted from them. Copies of this were sent besides to the

grand Vizier and to other heads of departments, and to the patriarchate. No attention seems to be paid to this, and they telegraphed again. To make it doubly sure a despatch was sent out of the *vilayet* and wired from there. Still no response. Finally they got word from the acting patriarch that their petition had been duly presented and would receive attention.

On Thursday, the twenty-second of November, Tahsin Pasha returned from Sert. It had been said that he had offered his resignation, pleading that he could no longer manage things here. His resignation was not accepted, and it seems as if he were given full power to do as he saw fit. It was evident that the whole government was at one in its effort to throttle the Armenians. Though another telegram was sent, yet no attention was paid to it. I think in all five such telegrams were sent, some costing as much as seventeen or eighteen pounds. One of them, the *Mudir* of the post-office refused to send after taking the money and giving a receipt. The lay acting *Arachnort* was in prison, and he pretended that he could not send the telegram without his seal. Those who had been active in sending these complaints were imprisoned. The whole number of notables imprisoned at one time reached twenty.

At this time an effort was made by torturing the Sassoun prisoners to get them to testify that these Armenian notables had been in complicity with them. In the official article to which I referred it was stated that six of the twenty-seven prisoners had died of cholera. It can be set down at once that the "cholera" was nothing else than brutal treatment they had received. Three or four died in prison. One had been terribly beaten on the way. So far as I can make out, there are no more than eighteen of them now. Poor fellows, with hardly a rag on, put down in a damp, filthy dungeon, half starved, often cruelly beaten, such is the lot of political prisoners.

I shall not describe prison life now, but will say in passing, that flogging, pincers, and the branding iron, making prisoners stand for several hours barefoot on the snow, are not uncommon tortures, and there are actually those who have had tacks driven into their heads. But I will just mention what I know on good authority Moorad Effendi had to endure at one time. They wanted to get him to testify that the notables had backed him, that some foreign country, especially England, had sent him to

Sassoun to stir matters up; they wanted him to reveal the chemical used to develop sympathetic writing and also where he got the bombs that were found in his possession. To elicit the desired testimony and information he was first taken up to the police office, where for eight or ten hours he was pinched, and hairs, especially those of his moustache, were pulled out. He was then taken down to the dungeon and made to stand up for thirty-six hours. Whenever, through exhaustion or drowsiness he staggered or fell over, the sentinel that was placed over him would bring him to his senses by cruelly hitting him with his gunstock. During all this time he was given no food or water. That was only one time and one form, but tortures were more or less continuous for him and the others. The efforts to get the testimony wanted were uniformly unsuccessful. Then the government tried to divide the notables against one another by promising freedom to those who would tell on the others. This also failed.

On the twentieth of December Moorad and his companions were brought up for trial. Moorad Effindi said in court that his real name was Hampartsoom Boagian, thirty-one years old, a native of Hagir in the Adana *vilayet*; had studied medicine at the school in Constantinople; had been in Athens and Geneva; he had come to these parts to teach the Armenian villagers primarily two things: one not to sell their daughters in marriage, and the other to stand up for their rights against the Koords. He admitted that he had given five breech-loading guns to his companions that they might defend themselves against the Koords, since they could never get redress through the government. His five companions were asked if Moorad had not promised them foreign aid, especially that of England. Four of them denied it; the fifth said he had not heard him personally, but had been told by someone else that he had said so, suggestive questions about England were often introduced by the president of the court. Whenever they made any reference to the massacre they were abruptly shut off with the order to say no more than they were asked. One of the prisoners, a shepherd, said that the Koords came and drove off his flock; that he ran to the village to give the alarm, and when he got there he found people lying dead in the streets. He was there interrupted. Another man would not be shut up

at once and pathetically pleaded, "Why don't you write it down, scribe? Oh, write it! for years we have put up with the Koords. This year when they attacked us we tried to defend ourselves. Then the soldiers came and killed our wives and children, though we offered them no resistance. I managed to escape and flee to a mountain, and was afterwards captured and brought here. What have I been brought here for?" The trial lasted about a week and then the verdict given. Hampartsoom and his companion, Hovhanes, were condemned to death. Two were acquitted, the boy whom I have mentioned, and a priest who was not really from that region. The nearest I can get to exactness as to the sentences of the others is, seven to fifteen years' imprisonment.

During the trial letters purporting to be addressed to Tahsin Pasha by the *mutasarifs* of Gene and Moosh and the mushir, Zekki Pasha, were read. They said that for the last eight years the Armenians of the Sassoun region had given great trouble to their Koordish neighbors; had attacked and robbed their villages, kidnapped their women, killed some of their men; had hung crosses from the necks of faithful Moslems and desecrated their mosques, etc.; that the Koords, unable to endure it any longer, had finally engaged in fights with the Armenians; they, the writers, had been obliged to send two *boolooks*—companies of sixty or a hundred men—to quell the disturbance and bring the guilty to justice.

Let me here say what I consider the truth of the matter. The second week of last June I was at a village about six hours south of the disaffected region. I then heard of disturbances in the Dalvoreeg district. They had been in a state of siege practically for a year, and their crops had been trodden down by the troops the previous year. In these straits the villagers robbed caravans of wheat going from the Diarbekir region to Moosh. It is probable that they attacked the flock of some Koords and would not let some of the tribes drive through their territory. It may be that in some of these affrays that some Koords were wounded; but I very much doubt if any Koord was killed, since we have seen what the killing of two Koords in the Shadak district led to.

Here is a good opportunity to tell what I know about a revolutionary movement. As I intimated at the beginning,

there was such a movement incited by such men from outside as Daghmajian and Dr. Hampartsoom. Armenians in Russia were in communication with the region and those in Persia too, it is said. A witness has told me that before these troubles began he saw a body of sixty armed, foreign men, leaving that district for Russia. Dr. Hampartsoom was at Khunoos for two years, on the line of communication. A good reliable friend of mine met him while he was in disguise in that region. Hampartsoom wanted to know how he stood and when informed that he was neutral in political matters, he remarked, "Oh, he is a living corpse?" The winter following the capture of Daghmajian, Dr. Hampartsoom went to Dalvoreeg and was the leader in the movement. Funds, almost entirely from Russia, were collected and expended on preparations. It is possible that the noted iron mine in Dalvoreeg was made use of. The breech arrangements for guns were brought in from Russia and a skilled workman had come who could make over the flint-locks of the villagers into breech-loaders. It is said that this man was at the Arakelets Vank, on his way to Moosh to procure iron for his craft, when the troubles broke out, and he did not return to the mountain.

It cannot be denied that preparations for some kind of an outbreak were being made, but these could not be completed inside of a year at least. So far as I can make out their plans, when all was ready, there was to be a simultaneous outbreak at Zeitoon, Sassoun, and on the Persian and Russian frontiers. Some of the villagers in other parts had arms concealed to help in the general commotion. The Sassoun people would make an attack on Moosh, surprise the small garrison, seize the arms and ammunition, and go on getting many followers from the Armenians of the plains.

However much we may deprecate such a plan and consider it foolishly futile, still let us confess that European attention would not have been turned to the slow but sure process of extermination that was going on by means of irregular and organized Koords and by direct official oppression, in the prisons and out of them, unless some great sacrifice were made at once, as that which has just been made in Sassoun. These plans have been desperate attempts to raise the distress signal, that Europe might rescue them before they were entirely lost.

Let me say here that by diligent inquiry I cannot discover that the alleged aggressive policy of the Huntchagists, of provoking vengeance by first attacking Koords, has been as yet put in practice in this whole region. Occasionally the depredations of the Koords have been resisted, and in one or two instances official arrest has been resisted when it was known that imprisonment and trial in these courts practically meant death.

It is now more than three weeks since I began writing this. I found that there was no reliance whatever to put on the Turkish post. I have positive evidence that even a sealed, registered letter that had been sent to a British official at Moosh was opened. So I have been waiting for a chance to get this over to Moosh, and have it sent on from there by independent post. In the meantime, I have been adding to this in my leisure moments. I have tried to deliver a plain, unvarnished tale. I have tried to be as cool as the circumstances would permit, and have taken no further pains than to get good facts in their proper place. As to the style, the "*sine studio*" will speak for itself.

Before I quit you may like to have me bring the account down to date, 12th of February. The Turkish commission was properly met by a good delegation of officials sent on from beyond Moosh. It was with difficulty that petitioners could get access to them, and as few Turkish scribes would write for them, many of the petitions were made out in Armenian. It is said that one Sassounlee ran the gauntlet of the guards set about the house, got in, handed over his Armenian petition, and was given audience by Abdul Pasha. After he left the house he was sought with a view to imprisonment, but he escaped. The story here current as to Abdulla's recall is as follows: He was called to the wire, but when he got there he found that he had left his cipher key back in some village where he had spent the night. For this carelessness the government immediately recalled him, and he started back the next morning.

The remaining three practically did nothing after he left. Yes, they did do a little something shortly before the European commissioners arrived. The refugees that were in Moosh and the near villages were sent further out into the plain. The government stationed men in the villages, especially in

Boolanook, to see that people did not go to and fro. For a time a system of passes was instituted to go even from one village to another. They—I say the government is at one in the matter—tried to get the Moosh Armenians to sign a paper to the effect that nothing had occurred at Sassoun, that they were satisfied and thankful for their present condition, that they protested against the coming of foreigners, and preferred to adjust any difficulties that might arise between them and their government without any foreign interference. This scheme did not meet with any great success. A way they tried to get the seals of the villagers to a similar statement was by sending out pieces of blank paper by a *Zabtieh*, who would inquire of the chief men if there was any cholera in the village; they would say no, and would be asked to affix their seals to the paper, which could be filled in as they chose subsequently. This also was not a brilliant success, for they had scented the foreign commission, and there were those who would warn the people from falling into any such trap.

Having failed to get the Sassoun prisoners to testify against the imprisoned notables, or to get them to testify against one another, Tahsin thought he would try another tack. He had been seizing the mails and having articles in reference to this subject translated, and was convinced, in his own mind, as to where lay the responsibility for the Sassoun stories gaining credence in the outside world. Now he had an address like the above of thankfulness, etc., prepared, with the addition that a certain British official was responsible for disturbances in Dalvoreeg. The prisoners were promised liberation if they would sign such a statement, and were threatened with a life sentence if they would not. There were a great variety of those that were successively brought to them to sign, and they as often refused to do so. One of these, which was intended to be wired to Constantinople, I succeeded in getting a copy of, and will try to give a literal translation; “Making it known that we have kept ourselves aloof from the vain thoughts of foreign satanic tempters, who by hostile, inflaming words have tried to upset the thoughts of loyal subjects living under the shadow of our world-preserving government, and that the complaints of certain unbalanced, simple ones are altogether apart from any

truth. We also declare ourselves to be constantly praying for his majesty our sovereign."

You see by signing such a statement they would incriminate British officials and would at the same time be taking back the complaints they had signed against Tahsin. Those out of prison who had signed those first complaints against him were now brought and were forced, quite a number of them, to sign statements retracting what they had said before. One brave young fellow stood up like a man to what he had at first signed and went to prison for it. Most of those who had been forced to retract got a telegram ready to send to Constantinople, saying how they had been forced to sign such papers by the government, but the telegram would not be accepted at the office. At this time the ward tax-gatherers were called and their seals were taken away from them, so that they could sign no more papers for the people.

Things were in this state when word came that Tahsin had been deposed the twenty-eighth of January. This brought quite a relief, for Tahsin was not only using the forcible measures to vindicate himself, but was also trying to stir up the fanatical element to violence against the Armenians. He was also stirring up an anti-foreign feeling, and plotting against resident foreigners. I have it on very good authority that in government counsels one leading man proposed that foreigners should be imprisoned. Tahsin said he had no right to do that, but that if he could only find something in the papers about the Sassoun matter over their signatures, he would then see what he would do to them. They telegraphed to their minister telling him that their mails were being interfered with, and in about a week he replied that a special order had been issued that their mails should not be interfered with. Still, after this order, a number of papers and some letters were tampered with, and a sealed registered letter, of which I spoke, was opened.

January was an unparalleled month for this region, clear all the time and but little snow on the ground. What had the European commission been doing since about the twenty-first of that month, when they arrived at Moosh? They were practically in the same position with the English official before mentioned, in spite of the effusive promises of the govern-

ment at Constantinople that every facility would be afforded to make a thorough investigation. No one was allowed to see them. Five young men from the leading families managed to get to Moosh by stealth, where they hoped to report the state of things in more remote districts. They were at once taken in charge of by the police, who warned them not to have anything to do with the rebel Moosh Armenians. The next morning Omer Beg insisted on their going back directly to where they came from. So they had their trouble for their pains.

The feeling of the Turks against the Armenians is very bitter now. Talk of massacring them is common in the coffee houses. The situation is very critical. We do not know what may turn up before help arrives. We have hopes that Europe is going to do something for poor Armenia. There will never be any peace while the Turk is left in sole, or even leading control over Christian subjects. Safety and equality are impossible for them under Moslem rule. Joint control by European powers would seem to be the most practicable and beneficial method at present, rather than giving it over to any one power, especially if that be her nearest neighbor.

THE FOOLISHNESS OF PREACHING.

ANNUAL ADDRESS BEFORE THE ALUMNI.

BY REV. WILLIAM E. BARTON.

JUNE 5, 1895.

Fathers and Brethren :—

It is related that Henry Ward Beecher, when delivering his Yale lectures on Preaching, was accustomed to allow a few minutes at the close of each hour for questions on the lecture of the day. There was present a theological student with a pale face and a piping voice, who was very desirous of attracting Mr. Beecher's attention, and to this end propounded a question, and one that was not directly in line with the lecture for the day,—“Mr. Beecher, what in your judgment is the cause of the prevailing short pastorates of the present day?” “What, sir?” asked Mr. Beecher, not so much to hear the question again as to gain time to estimate the man and to formulate a reply. “What, in your opinion, Mr. Beecher, is the cause of the prevailing short pastorates of the present day?” Mr. Beecher looked directly at his interlocutor, and with great deliberation answered, “Largely Divine mercy.” It is probable that many a layman who has suffered many things of many ministers and is nothing better but rather worse, would agree with Mr. Beecher.

Yet it appears that the Divine plan took the shortcomings and follies and limitations of ministers well into account, and assumed whatever risk is inherent in the system. By the foolishness of preaching, and with a definite knowledge of the folly that accompanies preaching, it has pleased God to save those that believe. Nor is the saving power of preaching inversely as its folly. The most of us who are present have seen men turn to Christ under the influence of preaching that was shallow, bombastic, un-scriptural and unwise, while our own of course thoroughly excellent sermons fell to the ground unheeded. It does not follow that folly is the saving element in preaching, but sufficient folly to be human is reserved for all good minis-

ters, and more or less of it finds its way into their pulpit productions.

Is it not a marvelous thing that God has allowed men to interpret the Gospel message to each other? We never get the Gospel in its essence except as we get it from Christ himself. Instead, we get the Gospel as interpreted by Matthew, the Gospel as recorded by Mark, the Gospel as understood and arranged by Luke, and the Gospel as it impressed John.

This arrangement must always involve some lack of absolute wisdom. Inspiration and omniscience are two very different things. Apparently it is not that God lacks other means of communication with men, but that he prefers this, that has caused him to adopt it with all its inherent disadvantages. Paul reminds people that certain things are true "according to my Gospel." To give to every Paul a Gospel is God's especial desire, as a means of propagating the Gospel. Paul's Gospel is of necessity a partial one. No one lake reflects the whole Heaven. But partial as it is, it is most important that Paul should have a Gospel. We do not have the word of the Lord in its essence, but we have for our purposes something better,—the word of the Lord as it came to and was interpreted by Isaiah, Hosea, Jeremiah, John the Baptist, and others. We might almost say that it has been God's ambition to translate his message into the terms of personality. The Incarnation is the Word made flesh. Not all there is of God could be revealed through a human body, but the part of God of which we have most need to know could best be so revealed. Not the whole of God's eternal truth could be revealed through shepherds and fishermen, but the part which could be revealed by them, could not be so well revealed by any other means. It seems folly for God to employ men as he does for the preaching of the Gospel, and of their folly there is no doubt. But the very system which reveals the Gospel through imperfect human speech and character, is that which God holds dear as the appointed means of saving those who believe.

Has it ever occurred to you how much liberty God has given us in the matter of preaching the gospel in all languages? We have counted it one of the providences of missions that the essential truths of the Bible can be translated into any tongue. Yet certain grave difficulties are involved in translating the

Gospel into any language ; and in some crude, rude languages the difficulty is exceedingly great. The very languages in which the Bible was first written were heathen languages, and words are used through which inspired minds struggle to make clear some conception of the truth which the words do not allow to be perfectly revealed. There was once a theory that Hebrew was the language taught Adam in the garden by his Creator, but we know better. But if the languages through which the Gospel has come to us are imperfect vehicles for the transmission of Divine ideas, much more so are others into which we must translate the Gospel.

I have read with interest some fragments of a translation of the Gospel into the Chinook jargon. Here is a tongue composed of a hybrid combination of several Indian dialects with certain modified, and for the most part degraded, French and English words. If you are to tell the story of Peter's denial in that tongue, you must relate it without articles, adverbs, prepositions, conjunctions, or exclamations, in short with four parts of speech, and with the same word used as verb, noun, and adjective, how Peter was accused by the "servant of the boss priest of belonged with Jesus." You cannot say that Peter denied with an oath, but you can say that he added to his denial the word which they understand as common to profanity ; nor can you say in Chinook, "Man, I know not what thou sayest." So you must say that Peter replied "with plenty dams," "I no understand your fool talk." That is idiomatic, classic Chinook. It conveys the idea, and so far as appears, it is the only way in which that idea can be conveyed in a language that practically has no synonyms. You cannot say a thing in Chinook in as many ways as you can in English. You cannot say that the cock crew. One word designates many, if not all, kinds of birds and fowls. By voice and manner you must imitate the crowing of the cock. To flap your arms and crow in the pulpit would be to you a very foolish way of preaching the Gospel, but the Gospel must be preached in precisely that way before the souls of the Chinook Indians can be saved. The preaching of the Gospel involves more of folly than we are at first disposed to assume,—folly wisely adapted to the end of saving men.

Yet, after all, somehow men do get hold of enough Gospel truth to save them. Prof. G. F. Wright told me an interesting

incident of his visit to the glaciers of Alaska. He had for his guide an Indian named John who had been taught some little about the Christian religion. But the translation which had been taught him was of necessity a meager and imperfect one. Those Indians know nothing about shepherds or sheep or herbivorous domestic animals. The nearest thing they have to a sheep is a wild mountain goat, and the 23d psalm begins in their translation, "The Lord is a first-class mountain goat hunter." Obviously that fails to convey what to us is most essential in the psalm, as perhaps our figure of the shepherd fails to convey half of what is in God's mind. Sunday came, and in the absence of other service, Prof. Wright essayed to teach his guide, but the guide was stolid and evidently understood little. At length the professor undertook to get the Indian to tell what he knew about God and the Bible and the various articles of Christian faith. It was not easily accomplished, but after a time Jake delivered himself of four great doctrinal statements.

1. "God is the boss of us fellers, every man all of us." That was his doctrine of Divine sovereignty.

2. "Us fellers has been mean to God, every man, all of us." That was his doctrine of total depravity.

3. "Christ died for us fellers, every man, all of us." That was his Christology.

4. "If we love Christ and do good, we go to Heaven, every man, all of us." That was his eschatology.

In short, he had a very satisfactory theology, anthropology, soteriology, and eschatology, and having uttered his views on those four great themes, he wrapped himself in his blanket and refused to speak another word.

It seems to me a very foolish and defective sort of preaching that must substitute "The Lord is a goat hunter" for "The Lord is my shepherd," but that was the only kind of teaching Jake had had, and I should have a good deal more peace of mind with reference to the souls of my fellow men if I knew that all men in Boston had for their working creeds as good a theology as Jake's and lived accordingly.

What this paper, therefore, seeks to illustrate, I will not say establish, for I take it we all know and hold it true, is that these local and personal elements which enter into a presenta-

tion of the Gospel as we have received it and as we preach it, while involving many and serious limitations, are a part of the plan of God for the conversion of men. I wish also to speak of some particular elements in the preaching of to-day, not as opposed to, but as in a measure distinct from other ages, which may deserve some special recognition. For, if the local and the personal, with all their limitations, be yet essential elements in the presentation of the Gospel, then it is always in order to ask, not simply what are the eternal verities, but also, which of these eternal verities require especial emphasis in these present conditions—and which of the multitude of the lesser truths deserve among themselves the more prominent relation to the greater ones. Of the former there are few. The great and changeless doctrines of the Bible and of the Church may be reduced to less than a half dozen. Beside these there are the multitude of lesser truths and doctrines. We cannot if we would give equal emphasis to all. It were folly to do so if we could. The emphasis shifts from age to age. What doctrines need emphasis now?

Let me emphasize the fact that we do not need to ask, simply, what doctrines are permanent. God has taught us much that had little permanent value. The life is not in the dead skin which truth sheds every year, much though we may sympathize with the devotion of those who bury it annually with imposing rites, and mourn over the spot as the place where Truth died and lies buried. The covenant which was a good covenant in its day becomes weak and unprofitable. The form of appeal to men which yesterday crowded the inquiry room with souls seeking the Saviour, has lost its force to-day. The prayer-meeting talk which yesterday expressed real devotion has become to-day pious cant. We may like it or not as we please, but it is true. The unquestioning belief in the historicity of the book of Jonah holds diminished power to-day, and men who have just as much and as real faith as we who hold it to be historical, make it a parable or a poem. It is not a question whether they are right or we, but how in the present state of public opinion to preach the Gospel so as to bring men to Christ. What are the characteristics of the age as related to a presentation of the Gospel? What sort of preaching does the age need? We have not wisdom enough to judge with perfect

success. There is folly in our judgment as in our preaching, but how shall we make the most of our knowledge, and reduce to its lowest terms our foolishness, in the preaching of the Gospel?

1. First of all, the age demands of a man that he shall be honest in his preaching and his thinking. A marked change has come over the temper of our theological literature. Most of our treatises have been written not to learn the truth but to defend it, it being assumed that truth was already known. The inductive spirit, whatever its value as a method of study, has great advantages as an offset to the somewhat excessive dogmatism of the past. Honest dogmatism is by no means to be condemned, but not a few of our great works, valuable as they have been, are fine examples of special pleading. Not all the books of this kind were written in the past, and not all books written in the present are of a different type. Many books still written merit Job's indignant rebuke, "Will ye speak wickedly for God, and talk deceitfully for him? Will ye accept his person? Will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye so mock him? He will surely reprove you if ye do secretly accept persons." (Job 13: 7-10.) Something of Job's profound contempt for sophistry, something of his conviction that even in his defense God cannot accept false logic, illicit processes, and beggings of the question, has come to an unprecedented degree into our religious thinking. Men are not so sure as they once were that they know the whole truth, but they are more determined than they ever were to be content with nothing less.

In obedience to this spirit the Church has been led into the wilderness to be tempted of the devil. Satan has said with each new discovery in science, in comparative religion, in ethnology and in the philosophy of history, "It is written thus and so, and the facts are these. Now therefore, fall down and worship me." The church has modified her views of many doctrines which once she held to be settled. It was not easy for her to concede that the earth was not created in six literal days, but she has done it and holds to her faith, and reads the Bible with a larger vision. I need not multiply illustrations to show what changes have been made in commonly accepted views, nor how nearly the prevailing view still corresponds to the spirit of

the view originally held, though greatly modified as to form. No one age since Judaism merged into Christianity ever had to revise so thoroughly the forms of its faith. No age has held more intelligently, more discriminatingly, more faithfully to the spirit of faith.

One of the saddest things I know and at the same time one of the most promising, is the case of a good and learned man who all his life has felt himself to be a defender of the faith once delivered to the saints, and who with great labor and self-denial has gathered the results of a lifetime of study and expended the small savings of a lifetime of service, in the publication of a book which stands unopened on our library shelves. In his old age the author laments that the times are out of joint and that the church will not endure sound doctrine. Disappointed, he waits for death, convinced that the age has degenerated. The truth is that this good man has so long been the advocate of one phase of the truth against another phase, that with his most honest endeavor he is now incapable of perfectly candid thinking on subjects which to him have been those of lifelong controversy. So the storm of condemnation which he expected from one class of critics,—and which he would have enjoyed scarcely less than the high sounding praises of another class, did not break forth. The encomiums were also lacking. And the book stands in theological libraries, and might truthfully bear on its title page, "Sacred to the memory of a good man, who in misguided zeal put forth his hand to steady the ark of God, and the earth opened and swallowed him and his book."

The spirit of the age is justly impatient with all work of this character, whether in print or in the pulpit. It believes that God can endure the truth, and that no permanent gain can come from efforts to suppress or distort it.

The preaching which is to address this age must rightly apprehend its spirit on this point. It is an age of faith, an age that believes somewhat fewer of the articles of faith than other ages, but believes them no less firmly, an age of sincerity, and of strong, honest heart. It is willing to feel if necessary the cold finger of inquiry opening the wounds in the palms of truth, but it is not willing to be deceived. It has the spirit of Thomas, but it hails its Lord and its God when it sees Him, and holds

to Him with the prayer, "Lord I believe, help thou mine unbelief!" Another age will call for a different type of preaching on this point. We shall not be forever in this seething caldron. We shall have ground most of our brazen serpents into dust and have called them Nehushtan before many generations have passed. We are in a transition period, and no man can tell what will be the characteristics, in all respects, of the ages that are coming. In the greater wisdom which is coming, much of our preaching will seem to be foolishness. Be it so. We are not preaching to the next, but to the present generation. Ours is the duty to stand like Horatius on the bridge. Whether we can swim in our armor is a later consideration.

"Trust no future, howe'er pleasant,
Let the dead past bury its dead;
Act, act, in the living present,
Heart within and God o'erhead."

2. In the second place, the age demands of a preacher of the Gospel that he shall have a Bible and understand it, and believe it. I do not mean that he shall believe in this or that theory of inspiration. I do not mean that he shall assume *a priori* that it is inerrant, because it seems to him that it would be appropriate for an infallible God to give to men an infallible Bible. God does not seem to have been careful about that. The first group of books had certainly ceased to be inerrant before the second group was written, and no man ever thought of the need of inerrancy until it was centuries too late to prove it except as a theory well calculated to set good men to quarreling about a distinction without a difference. No one for a minute believes that the Bible, as we have it, is free from errors, and no one knows that any part of it ever was. Certainly the Bible has always been either errant or fragmentary, for there were errors in the Old Testament which no ingenuity could eliminate before the New Testament was written, and the New as we have it is not free from them. The preacher of the present day need not assume that the Bible is inerrant to be loyal to it. Indeed, a large part of his mission, his distinctive mission, is to show how the old faith in the Bible as the Word of God is preserved in the new forms of statement. He can have no higher mission than to reconcile the discoveries and changes

in current thought concerning the Bible with intelligent faith in it.

The age demands that a preacher of the Gospel shall believe the Bible, and preach it, but for his theory of the way that certain errors got into the text, it cares not a fig. It knows that he does not know. If all theories perish, the Bible stands. Exalted above all the literature of the world, it found its place without a theory concerning its origin, and can maintain it still. The law with its tremendous sanctions, the Gospel with its marvelous promises, the Christ with his power to save,—these are the things to which the modern preacher must hold. The age will not listen to a man who has no message, nor sail under a pilot who has no chart or compass. We, having the same spirit of faith, must believe, and therefore speak. The world cares little for your doubts,—it has doubts enough of its own. It wants the voice of authority, and unless the preacher of the present day finds Divine authority in the Bible, independent of all purely literary questions, he had better step from the pulpit. The age wants truth shorn of all our gaudy decorations, but it will not consent to be fed on mere negations. The extreme conservative who maintains with trembling that faith must go if a certain theory perish, and the extreme "liberal" who declares with triumph that faith has gone because the theory has perished, diametrically opposite as are their views, meet in their dangerous rationalism. The rationalism of extreme conservatism and the rationalism of destructive criticism are equally the enemies of the Bible. Let the faint-hearted and the false turn back together, but let those who will, take their lamps and pitchers and trumpets, and hold to the sword of the Lord and of Gideon, go down to the battle, and the barley loaf of the Word of God will yet overturn the tent of evil.

3. Another thing which the age demands of its preachers is that they shall be willing to confess the things which they do not know. Agnosticism has had its mission to us. It has taught that we know less than we thought we did. It has taught us also that we need less knowledge than we thought we needed. The age has little ear for the man who dogmatizes on the basis of his ignorance.

There was a time when without hesitation we referred two books in the Old Testament, which there appear under one

heading, to one man, Isaiah. We believed that those two books were Isaiah's simply because no one had disputed it, and not because we had any positive or even probable evidence on the point. Obviously there were two books. One came to a natural end, and the other began, but between the two, to make the difference indisputable, were sandwiched four chapters taken, essentially, from the Book of Kings. Now, the first of these books repeatedly claims to be by Isaiah. The second does not name him nor any contemporary person or event. The first introduces the prophet and his wife, tells us the circumstances that gave rise to the several prophecies, informs us of events national and domestic that accompanied their utterance, and comes down to the time of his old age. The other is written in a different style, and the speaker is simply an anonymous voice crying in the wilderness. Moreover, the first book is the nation's dirge, and the time never came in Isaiah's lifetime for anything else. The sad notes were interrupted only now and then by the more cheerful psalms of the prophet declaring that a remnant would return, and that through it all God would be with his people. But the second comforts the people and tells them that they have received of the Lord's hand double for all their sin. Manifestly the time never came while Isaiah lived for the publication of such a message. Jeremiah echoed Isaiah's first wail of sorrow, and the judgments came thick and fast long after Isaiah lay in his grave. If Isaiah wrote the second book it had no mission for a century and a half, and literature, of which there was no lack during that period, does not indicate that it was where it could be quoted, as it might well have been had it been extant. It is possible, indeed, that God might have inspired Isaiah to utter those prophecies and to have hidden them for a hundred and fifty years. It is also true that he could have waited one hundred and fifty years and inspired another man. One of those two things he probably did, and either of them he might have done. Which of them he actually did, we simply do not know. We may as well admit it, and the age demands that we shall. We do not know who wrote it. Its position in the Canon and the use which our Lord made of it would incline us to the belief that Isaiah wrote it. The absence of any such claim on the part of the book itself, its variance with the history of the times in which Isaiah lived, its strong contrast with the

indisputably genuine Isaiah, cause us to incline to the other view. Let us admit it frankly ; we have our opinions,—I think Isaiah wrote it, and you think not, or *vice versa*, but we do not know.

But, if it be proved that Isaiah is not the author of the last twenty-seven chapters which bear his name, will the discovery not invalidate all the preaching that has made use of that argument? No, not at all. It pleased God by the foolishness of preaching, a foolishness that prevented a careful study of the book, to save those who believed. Who told you that the process of saving souls must cease if Isaiah wrote less than you thought? Who gave you such confidence in your own opinion as to assume that the Bible would cease to be the word of God if you ceased to believe what somebody told you what somebody who guessed at it thought about the authorship of a book? We do not know as much as we thought we did. We do not need to know as much as we thought we needed to know. Whoever wrote the latter part of Isaiah, Jesus was bruised for our transgressions, and with his stripes we are healed. Whether there was one Isaiah or two, all we like sheep have gone astray, and the Lord hath laid on him the iniquity of all. Your opinion was a very sacred one to you, but God held it of account chiefly to illustrate how men might be saved by the foolishness of preaching.

We underestimate the value of defective systems. Alchemy was defective, radically so, but it led to our modern chemistry. The harsh Calvinism of our fathers was defective, but it made noble men, saints who persevered. The Arminianism of Wesley was defective, but it started a splendid movement which has belted the globe with churches, and put into all our systems of religious thought some valuable elements. The system of the Prodigal son was logical, consistent, but defective. He said, "I have ceased to be a son. That was my deliberate act. I have sinned against a just father, and he can not undo the act which I did in severing the relation between us. I can never be a son again, but I can be a servant." It was logical, and it worked well. Had he known all the resources of his father's heart, and the privileges which his return involved, he might have been ashamed to come home. Perhaps his system served him better than a better one. The father was glad

of the system because he brought his son home, but when the son went to reciting his articles of faith, as the only possible basis of their future relations, the father interrupted him half way, and the system went to bits. Michael Wigglesworth's system was a good one in many respects. It deserves more than a smile. It had its place in the development of New England theology. But when Cotton Mather preached his funeral sermon he opined that the system in Wigglesworth's "Day of Doom" would "find our children till the day of doom itself." That was a mistake. Wigglesworth's book is valuable now to show how God saves men by the foolishness of preaching.

Let me dwell a moment on the name and work of Michael Wigglesworth. You remember how in his description of *The Day of Doom*, a book once, and for a hundred years, almost as popular in New England as the *New England Primer* itself, he represents the non-elect infants as coming before the throne of God, and looking over into Heaven, where they see Adam saved and happy, while they are about to go the other way. To my mind there is great force in their argument.

Behold we see, Adam set free
And saved from his trespass,
Whose sinful fall hath split us all,
And brought us to this pass.
Canst thou deny us once to try,
Or grace to us to render
When he finds grace before thy face
Who was the chief offender?

We must remember that these were the children

Who never had, or good or bad,
Effected person'ly,
But from the womb unto the tomb,
Were straightway carrièd.

There is real wisdom in the reply. It introduces two much needed truths. It holds that guilt is personal and non-transferable, and it teaches that there are degrees in guilt. To be sure it sends the babies to Hell, but to the easiest room. To be sure it holds them guilty of Adam's sin, but simply because they committed it.

Then answerèd the Judge most dread,
God doth such doom forbid,
That men should die eternally
For what they never did.

But what you call Old Adam's fall
 And only his trespass,
 You call amiss to call it his,
 Both his and yours it was.

You sinners are and such a share
 As sinners may expect
 That shall you have for I do save,
 None but mine own elect.

But to compare your sin with their
 Who lived a longer time
 I do confess yours is much less,
 Though every sin's a crime.

A crime it is, therefore in bliss
 You may not hope to dwell,
 But unto you I shall allow
 • The easiest room in Hell.

Now, this deserves something better than a smile of contempt. It was an improvement on the doctrine that held that we are responsible for Adam's sin, and that there are no degrees of guilt. It was a useful book. But the only reason why it was ever useful was that God saves by the foolishness of preaching. It is not useful now. Jonathan Edwards' treatise on the Will is as certainly outgrown as his article on the origin of thunder. They were both useful in their day and for a while afterward. We advance, not by perfect wisdom, but by taking a tack in this direction, and then taking a tack the other way. We emphasize this truth so much that we lose sight of the correlative truth, and then after a while the boom goes on the other side. Yet somehow the Divine breezes waft us homeward.

4. This age has little time for theological hair-splitting. We have all agreed to the pillar of witness set up in our midst, the cross of Christ. We have placed, as the herdsmen of Laban and Jacob did, the stones of our theological systems about it, and we have made a great heap. These are not valueless, nor to be despised. He has little wisdom who denounces all creeds. But we have not covered the pillar in the midst, and it is still greater than our heap. We may differ about the name of it,—the Calvinists may call it Galeed and the Arminians Jegar-sahadutha, but the age cares little for the name. All it cares to know is that the two names mean the same thing, differently as

they sound. Call it by what name you will, but you cannot arouse enough interest to fight much about two names that have the same meaning. When the Presbyterian brethren find, as they are sure to find one day, that the affirmation of Prof. Briggs that there are three fountains of authority, the Bible, the Church, and the reason, is another way — and to my mind not a very good way — of saying a truth which no one of them has ever doubted, they will revoke with shame and sorrow the action of their General Assembly at Pittsburg in 1895, as they did in later years the action of the same body at Philadelphia in 1837 for saying what, they afterward came to find, they all believed but expressed in different terms.

5. The preaching for this age must be a preaching of hope. The Gospel is a Gospel of optimism. It is good tidings. Not the purblind, easy-going optimism that scorns the noble grief of Jeremiah over the ruin of a nation, not the optimism that fiddles while the city burns, such optimism is either idiotic or devilish. But the Gospel has a message of optimism which is in effect that because God is and reigns the world can never be utterly given over to evil. If the nations rage and the people imagine a vain thing, the preaching must make heard the voice of God which is louder and clearer than the tumult of the people. If Nature speaks only of a struggle and of death following a life of pain, the Gospel must cry out with a sublime faith,

“that God is love indeed,
And love creation’s highest law.
Though Nature red in tooth and claw
With ravin shrieks against the creed.”

If the dilettanti æstheticism of the age degenerates into a purposeless pessimism that sighs wearily,

“From too much love of living,
From hope and fear set free
We thank with brief thanksgiving
Whatever gods there be ;
That no life lives forever
That dead men rise up never,
That even the weariest river
Flows somewhere safe to sea ; ”

the Gospel minister must stand with a message of earnestness, a message of purpose, a message of hope which shall put pessi-

mism to shame, and cause a purposeless life to abhor itself and seek a lofty ideal.

If social problems vex us, and the industrial world heaves and moans like a restless sea, and its tides cast up mire and in their retreat leave bare shores of mud with things that creep and wriggle in the slime, and then returning beat with reasonless fury against the rocks of truth, the Gospel must be ready with stern sympathy and with unflinching faith. God reigns. The only safeguard against pessimism, the only rational ground for optimism, is faith in the Divine sovereignty. When Fred Douglass spoke bitterly and hopelessly of the prospect of emancipation, old Sojourner Truth rose and pointing her skinny forefinger at him asked, "Fred-er-ick, Fred-er-ick, is God dead?" God is not dead, and he is not the God of dead issues. We preach no absent Christ, but one who is with us always even unto the end of the world. We preach no inactive God who has wound creation up and left it to tick and strike and get out of order till the weights strike the bottom, but one who worketh hitherto and ever works for the salvation and sanctification of men and of society. This is the only real ground of hope that the world has. The Gospel is its only rational basis.

6. Finally, the age demands a Gospel with a Soul and a Saviour. The sinner has a soul, but have you one? The age honors Christ. You will hear his name cheered by men who have lost faith in all forms of work that bear his name. The world believes in Christ. Jesus it knows, and Paul it knows, but who are ye that come in the name of Christ? Have ye received his Spirit since ye believed? I know you are sound in your faith concerning Christ's relation to the Trinity, but what about his relation to this poor man who is in need of your help? You understand and can explain with great clearness just how far the relation of Jesus to the Father was metaphysical and just how far it was moral, but into what relation with him do you purpose bringing this poor man who needs a Saviour, and the help of one whom Christ has already saved?

The age demands of the preacher of the present day a living faith in a Christ who worked at the bench that he might save men and who died on the cross that he might save men, and who rose from the dead that he might save men. And it demands that his minister shall manifest something of the spirit

of the Son of Man who came not to be ministered unto but to minister and to give his life a ransom for many.

In presenting this Saviour, the age demands that you shall hold him high above every other person or doctrine. It will not permit you to preach your theory of eschatology as though it were as certain or important as the truth which is in Christ. It will not permit you to quote the words of Paul as his. It has respect for Paul, but one is your Master, even Christ, and Paul and all the rest of us are brethren. Paul is an interpreter, in many respects our best interpreter, of the Christ, but after all, Paul was not crucified for us, and we were not baptized in the name of Paul. Let the Person of the Christ, his life, his teaching, his death, his resurrection, stand out high and distinct above all else, as the Southern cross stands out among the constellations.

And if the age demand that the preacher shall make a distinction between the Christ and his inspired interpreters, it will certainly demand that the preacher draw a sharp line of demarcation between what is revealed and what he himself believes. He must theorize, but he must keep the word and the theory distinct. If he finds himself disposed to speculate about covenants of redemption and the nature of inspiration and the modus of the atonement, he will be expected to say, "Thus far we have the word of God. But our desire for knowledge prompts us to strain our sight beyond if haply we may get a further view. Beyond what is certainly revealed, I think I see this further truth, but this is an opinion, a reverent opinion, but an opinion only." This, the preacher in the present age must sometimes say.

I have mentioned these things as characteristic of the preaching that is to succeed in this present age, and have used the title, the foolishness of preaching. I have not done so because these things seem to me foolish, or because I suppose that they will ever seem so to anyone, but because after all they are but portions of the truth, selected from its many jewels, and because our emphasis upon even those things that are true is never wholly free from imperfection. I have chosen the term because it seems to me this is in line with Paul's use of it. I do not apprehend that he considered his own preaching foolish, or would in any terms commend preaching that seemed to the

preacher or to well informed hearers to be foolish. But I imagine that he meant that our best attempts to reach the truth are but partial in their success. We have not attained and our knowledge is not perfect but we press forward. While the great cardinal truths, God, sin, duty, and salvation through Christ remain unchanged, our apprehension of all truth changes, and some truths come new within our horizon. We prophecy in part because we know in part. That which is perfect comes slowly. Let us covet the things which abide.

God grant us a clear vision of the unchanging verities, and help us rightly to divide the word of truth that, however foolish our preaching may seem in a wiser age, it may never seem untrue to Christ, and may now be blest of God in saving men.

“To serve this present age
My calling to fulfil,
O may it all my power engage
To do my Master's will.”

JOB AND FAUST.

The subject of this paper is a brief study of these two great works with especial reference to a comparison of their fundamental ethical teachings, passing over all critical and historical questions and taking both as they stand. In order that the necessary facts may be clearly held in mind a rapid sketch of the action in each will be in order.

First. The story of Job.

Job was "perfect and upright," a man that "feared God and eschewed evil." Men yielded him their respect and love and God gave him the blessings of His hand and presence. He was the ideal Patriarch. Of the practical ethics of his life there was no question, but what of its spring? "Doth Job serve God for naught?" Satan proposed the question. God allowed him to make his own test.

Stripped of all his possessions, and his children taken from him by what seemed to be repeated strokes of the Divine displeasure, Job submitted uncomplaining. A second test was proposed, but although to a loathsome, extremely painful and mortal disease were added the tempting suggestions of his wife, he came through this trial also clinging still to his faith in the holiness of the divine will. "Shall we receive good at the hand of God, and shall we not receive evil?"

But although Satan appeared no more as objector he was not yet fully answered. It remained to be shown whether Job's declaration of faith and submission was only a formal utterance, the fruit of cotemporary piety and life-long habits of thought, or so deeply and vitally rooted in his very soul that it would stand the long continued rack of body, heart, and mind, and transform the very paradoxes of reason and experience into food for a new and grander growth. How this last supreme battle was fought the speeches of Job and his friends tell us, and to the victory won by this great soul the Almighty set his seal in the renewal of the divine communion and the richest blessings of environment. Satan, the accuser, the moral skeptic, was answered.

Second. The story of Faust.

In the prologue which Goethe borrowed from Job and altered to suit his purpose, it is the Lord who says to Satan, "findst nothing right on earth eternally?" "No," says the devil. The Lord then calls attention to his servant Faust, whom, although still confused in his service He will lead to a clearer morning. The devil replies that if permitted he will win him to his own service. Permission is granted with the words :

"To trap him let thy snares be planted
And him with thee be downward led;
Then stand abashed when thou art forced to say,
A good man, through obscurest aspiration
Has still an *instinct of the one true way.*"

The devil now, finding Faust, appeared to him at a critical moment. He had traversed more than half of life in pursuit of its secret. This he had sought wholly in the field of the intellect, striving to penetrate it by sheer might of thought, and knew at last that he had failed. At this juncture Mephistopheles offered to help him in his search, suggesting that he transfer it to the field of activity. By his aid Faust should enter into all the experiences of life. The devil would be his faithful servant, engaging to fulfill every wish and procure him satisfying pleasure. When, in proof that he had done so, Faust should hail the supreme moment with the words, "Ah still delay . . . thou art so fair!" his soul should be forfeit to serve the devil in the next world. To this Faust agreed and Mephistopheles began his labors.

First he tried to please him with the love of Margaret, but being the devil he could not help spoiling that. After her death he tried him with wealth, power, social advancement, and when he wearied of these and turned from the artificiality of court life to the love of the beautiful, Mephistopheles reluctantly put him in the way of gratifying these new desires also. But when to all appearance securely his, the spirit of Beauty vanished from his grasp, leaving the supreme moment still unrealized. Selfish ambition was next set before him. To be the lord of the multitude, "Ever their central point abiding, honored by thousands." But, although attracted by the vision of greatness, Faust chose to seek it in the sphere of philanthropic effort, as the chief servant of the state rather than as

its master. Accordingly, having obtained as fief a strip of half-submerged coast land, with the help of Mephistopheles he drained it, built dikes, colonized it, developed commerce, and made it the home of a happy, prosperous, and well-governed people.

One thing only troubled him. The view from his palace of his wide domain, the fruit and field of his labors, was marred by a little hut in which dwelt an old couple who tended the crumbling chapel near by. Mephistopheles offered to get for him this Naboth's vineyard and remove the chapel whose religious suggestions disturbed them both. Faust assented, insisting however that a better home should be provided for them elsewhere. But the devil ruthlessly burned the buildings and the old couple perished in the flames. For his share in this deed Faust was stricken blind. He accepted the punishment as just and bent all his energies to the completion of his philanthropic plans. At last the moment came when, in the rapture of retrospect over past achievement and the prospect of a speedy end to his last great enterprise, he uttered the fatal words, "Ah, still delay . . . thou art so fair!" and expired.

The devil now claimed his soul, but with fear lest it should after all escape him,—which fear was justified, for the angels, descending, bore him away to heaven, where the virgin received him and gave him the penitent Margaret for a guide into the new life.

In order to bring out the main contrast between the teachings of these two great poems a preliminary comparison of them must be made from the following three standpoints:

First. The Problem of the Prologue.

Second. The Problem of the Action.

Third. The Solution.

I. Under the Problem of the Prologue the character of Satan is first to be noted. It is essentially the same in both. Each presents him as the observer, the accuser, the denier, not so much reveling in evil as disbelieving in the good. Taking upon himself the office of arch-critic of creation he explores the world, setting up in opposition to the divine verdict "and God saw that it was good" his own pessimistic declaration, "all is vanity." In the one case he takes his stand beside an upright man, the noblest work of God, the crown of creation, and says, There

the bold speeches of Job a little later in much the same line. It is most probable that on God's side he regarded the vindication of the divine honor and glory as in itself abundant justification of the means used, and as regards Job the event proved the trial not to have been without its use and full reward for him. To Goethe, however, the objection addressed itself with sufficient force as regards Faust to be met with this rather lame excuse, which he puts into the mouth of the Creator.

"Man's active nature, flagging, seeks too soon the level;
Unqualified repose he learns to crave,
Whence willingly the comrade him I gave,
Who works, excites, and must create, as Devil."

Lastly, note the description given of the character of the two men, Job and Faust. Both are approved of God, He calls both His servants, but of Job He says, "There is none like him in the earth," while Faust, though called a good man is said to "aspire obscurely," intimating that his service although true is blind. One is evidently taken as the type of the morally best of his race, the other of an ordinarily good man, good enough not to be called bad. This and other differences between the two are clearly developed in the Problem of the Action now to be considered.

II. The first point of contrast in the Problem of the Action is in the attitude of each toward Satan. Job and his friends seem to be entirely ignorant of his existence even. They speak indeed of spirits, but never of an evil spirit. Yet although he knew naught of a tempter, Job's attitude to temptation is clear enough. In all the forms in which it came to him, through suffering, through his wife, through his friends, through his own heart, he recognized it, if not always at once, yet always in time, and fought it stoutly to the end.

Not so Faust. He knew the Devil but neither hated nor feared him. Despising him, he was yet willing to use him. As for temptation, he would not avoid it. It might come as a part of the experience he craved, but could hardly be fatal, he thought.

Toward God each held an attitude even more radically different. Job worshiped and served Him as the absolute creator and sovereign of the universe, holy, just, and merciful. He feared his power and bowed to His will, believing that all things were from Him, by Him and for Him, that what God

willed was right, and that His frown rested on the wicked and His favor on the righteous. This simple faith he had received from his fathers, and in it he had lived and prospered. Faust believed also in the existence of God, but with a strong tendency to pantheism, or at least to identifying Him with moral force. There was in his scheme of the universe no need of, or place for, a personal God. The faith of the Christian he regarded as a sweet dream of his childhood. In all his pursuit of knowledge and thirst for experience he never thought of God as a possible source of either. Yet he was no materialist. He believed in a future existence of untrammelled spiritual activity, and contemplated suicide as a deed of splendid daring, forcing wide the gates of life and proving "that with the height of God's man's dignity may vie," a step that in the uttermost depth of his misery never even suggested itself to Job. He had no fear of punishment, felt no need of forgiveness, the only thing that humbled him was a sense of his finiteness, of his impotence to achieve to the full measure of his desire.

Lastly, there is the difference in the problem set before each. The question forced upon Job by the calamities that befel him, the arguments of his friends and his own creed was a moral dilemma. He believed that God was just, that justice required the punishment of sin, that sinful acts, errors, and follies were incident to man's finiteness, but that the root of sin, that which called down the divine displeasure, that which caused the difference between the righteous and the wicked lay in the latter's forgetfulness of God and indifference toward Him, shown in a habitual ignoring of right. With this view both his conscience and his own past experience were consistent. He knew that he had feared God and God had blessed him. But now, without any corresponding change in his own attitude God had changed toward him. He was visiting him with every mark of his extreme displeasure. And as he looked more closely into the workings of the world he saw that his own case was an exception only in its extremeness. Everywhere some of the wicked flourished, some of the righteous were afflicted. Either, then, the dealings of God in the world were not in accord with the moral law expressed in his conscience or else throughout his whole past experience consciousness had lied to him. He had been sure, absolutely sure,

that he had been worshiping and serving God, yet it had all been a hideous mistake, and not only so, but what he had taken for the objective divine seal upon the truth witnessed by his consciousness was but a mask beneath which God hid his purpose of ultimate retribution. And, if so, whether just or not, God was untrue and merciless in not giving his victim any warning of the real state of the case. Which horn should he choose? If there was no objective standard of right, what did God mean by planting the imperative voice of conscience within him? And if the approval of conscience and providence together could not be depended on as true, the very foundations of the soul's life were shaken. Either, it seemed, God was unjust or He was untrue. His very soul rebelled against either conclusion, while reason demanded inexorably that he should choose.

With Faust the question was a practical one. He challenged the Devil to do his worst with him, believing that when he had exhausted his whole budget of worldly experiences his soul would still, unsatisfied, aspire for and be capable of more and greater happiness.

"Canst thou, poor devil, give me whatsoever?
When was a soul in its supreme endeavor
E'er understood by such as thou?"

"Canst thou with lying flattery rule me,
Until, self-pleased, myself I see,
Canst thou with rich enjoyment fool me,
Let that day be the last for me."

Mephistopheles, on the other hand, believed that he could so deprave Faust as to take from him not the desire indeed, but the capacity for enjoyment, so that not the compact, but his own nature should make him the Devil's.

"Dragged thro' the wildest life will I enslave him
Through flat and stale indifference."

Until —

"Had he not made himself the Devil's, naught could save him,
Still were he lost forevermore."

Which was right?

III. The answer introduces the third division, a comparison of the two solutions.

According to the epilogue of Faust the Devil in winning one wager lost the other. Faust had indeed enjoyed his supreme moment, but it had been through the triumph of his higher nature over the lower. To be sure, he had claimed that his desires could never be satisfied through the Devil's aid, and yet they had been, but it was aid rendered more and more reluctantly, and Faust's own nature had tended constantly to transform its content into nobler and more altruistic shapes. Thus the words of the Lord in the prologue,

"A good man thro' obscurest aspiration
Has still an instinct of the one true way,"

were verified and the Devil's cynical sneer at the work of the Creator finally rebuffed. The good in Faust was stronger than the bad plus Mephistopheles.

To Job, not reason but *faith* solved the problem. To be sure other solutions might have been offered him. It might have been shown him that his suffering was for chastening, or vicarious, or in some way for the glory of God. But any and all of these would have been only particular and partial answers. They would have raised other questions as serious, involving like dilemmas. Not a ladder for this one wall, but a key that should unlock every gate was his need. He made no attempt to break down either leaf of that impassable gate. The longer he looked the more solid and impenetrable it grew. He could not give up his sense of right and he "still held fast his integrity." But he believed with a mighty faith, a faith well nigh stupendous, that back of that wall stood God, holy and true, and if he could but come into his presence the darkness would be lifted from his soul.

He thought also, doubtless, that the means to this end would be the explanation of what so sorely puzzled him, but, however that might be, he believed that in God's presence he would be satisfied.

"Oh, that I knew where I might find Him!" that was his constant cry.

And he was right. For when, in response to his faith God appeared to him, although He explained nothing, but merely dwelt at length upon facts that both Job and his friends had recognized, yet the mere fact that his prayer was answered, and

the overwhelming sense of the reality of the Divine presence so overpowered him that all the wrench and strain of the terrible question that had so racked his soul were wholly forgotten, Job was content. He *knew* now with the knowledge of spirit touching spirit that God was holy and true and his friend, "for we know that God heareth not sinners." And, final proof of what this theophany was to him, it cleared his vision and made him see his own insignificance and sinfulness as never before. "I had heard of thee by the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." However disappointing and inadequate to this effect the speeches of the Almighty are to us, and the fact cannot be denied, it is clear that such was their purpose and effect upon Job in the author's mind. The expression may be faulty, but the conception is true.

Thus also the challenge of Satan was answered, for it was proved that not the loss of his possessions nor his bodily sufferings so tortured him as the doubt of God's character. Job loved not God's, but God.

Contrast with this sublime lesson of Job that of Faust, whose "one true way" is altruism, service to others, and any man born with no more than the usual allowance of depravity and a reckless aspiring spirit will develop into it by a natural process of elimination. "Whoe'er aspires unweariedly is not beyond redeeming," say the Angels, and the redeeming consists, as elsewhere explained by Goethe in the "eternal love coming down to his aid from above," to supplement, as it were, his own efforts. Not a word of failure, repentance, faith, forgiveness. Not a word of God, of love for Him, of longing for Him, or of joy in his presence, even in Heaven! The very charge, disproven in Job, is proven in Faust. Job serves God because he loves Him; Faust serves his fellow-men for the pleasure he finds it gives him. One makes goodness the fruit of an intuitive yet voluntary faith in God, the other the result of experiment. The one is, the word of God from Genesis to Revelation, the other anticipates the Gospel of Evolution. It is the old, old contest between faith and works, being and doing. Which is right?

Submitted to the test of experience we find that although we cannot follow Faust into Heaven, as far as our earthly

experience goes it is not thus that saints are made. How many, even of the great benefactors of the race, one would like to ask, have graduated from the Devil's school into philanthropy? Yet this is supposed to be the general, or at least possible experience of any average man. In Job, on the other hand, we have an experience complete in this world, whose truth has been tested by many a soul, both great and small, that has faced that wall and found that key. For every age has its moral dilemmas, the supreme test of the soul that loves God, and always and everywhere, to all men, in all ages, the answer has been the same — "Faith is the victory."

ADELAIDE I. LOCKE.

Book Notes.

HORT'S JUDAISTIC CHRISTIANITY.

The modern German critical school makes much of the so-called difference between Christ and Paul, regarding the Old Testament law. The idea which they advance is that Jesus took quite a "liberal" attitude towards the Old Testament, holding that, while it did indeed contain a revelation, it contained much else besides which had no divine authority, even within the limits of the Mosaic law. On the other hand, Paul looked upon it wholly as divine, considering that if any part was to be dispensed with, it could only be by the work of Christ as the antitype of the temporal element of the law, fulfilling it for those who believed in Him.

In view of this position the opening discussion in Dr. Hort's book is interesting. It is on "Christ and the Law," and states very plainly what must be evident to unbiased students of the New Testament — that Christ's attitude toward the Old Testament was essentially that of Paul, *viz.*: that while the law, in its old form, was abolished in the gospel, the spirit and purpose behind it rested upon the Christian conscience with an obligation and responsibility more significantly profound than that of any mere written command. Both Christ and Paul held the Old Testament law divine, and considered that the gospel mission was not to abolish but to fulfil it in the reality and truth which had inhered in it from the beginning; so that the line drawn was not between ceremonial and moral law — the one to be abolished the other to be preserved — but between the law in its legal misuse — which had no place in the Christian dispensation — and the law in the positive habit of mind and conduct inspired by its true spirit and purpose, which was intensively obligatory on all who accepted the new order of things (pp. 30-37).

From this discussion of Christ's relation to the law the author passes to a consideration, in Lecture III, of the growth of the early church at Jerusalem and the extension of the gospel through the persecution of Stephen, to its new radiating center at Antioch, where, in Lecture IV, Paul and his mission work are taken up. In this development of the church's life our attention is called to two facts which make towards an element in the after-history of the church which is held to have been too often overlooked, and which, if properly reck-

Judaistic Christianity. By the late F. T. A. Hort, D.D., with preface by J. O. F. Murray. Cambridge, London, and New York: Macmillan & Co. pp. xii, 322. \$1.75.

oned with, would have rendered impossible much of Tübingen's criticism. The first fact was the division of the church at Jerusalem into a Hebrew and a Hellenistic portion, and yet the growing progress of this church along with this duality of membership (pp. 48f). The second fact was the recognition by the Council at Jerusalem of the Gentile converts of Paul's mission work as of right belonging to the Christian church, and to the forming within Christendom, temporarily at least, of a Gentile and Judaic Christianity, and yet the continued progress of the church with this duality embodied in it (pp. 65, 82f). In other words, what Tübingen wrought up into a vital conflict was nothing more than a natural dualism, which never could have been sharp because of the existence of the Diaspora, but, on the contrary, rather harmonized along compromise lines and preserved in faith and work a unified church (p. 83).

Of course the author recognizes the opposition which arose to Paul from the Judaizing faction of the Judaic church; but this did not belong to the essence of Judaic Christianity, and did not destroy the unity of the church. This trouble the Council at Jerusalem disposed of so far as the church itself was concerned, and Paul himself settled as it appeared locally in his mission fields. It was something with which the Jerusalem Apostles and their following were not identified.

The discussion of Paul's further work and his writings (Lectures V-VII) is generally good. There is one criticism, — that the author seeks, in too many places, for traces of this Judaizing struggle. In fact this is the main fault of the book. Due allowance does not seem to be made for the historic suppression of this movement by Paul, so that it is held constantly as operative in the church long after evidently new troubles had come before the Apostle for settlement. The natural result is a tendency to forced exegesis, as in the interpretation of the Colossian Epistle (pp. 119-126, 129), and of the Pastoral Epistles (pp. 131-146). Besides its evident presence in such Epistles as Corinthians and Galatians, we are asked to recognize it as possibly existent in the first Thessalonian (p. 90), and as a coming certainty in the church at Rome — the warning against it forming, in fact, the motive of the Epistle (p. 101).

But, whatever may be pleaded for such an interpretation of the Thessalonian passage (ii: 14-16), this understanding of the motive of Romans is manifestly out of accord with the Epistle's own showing. It was not even an expectant Judaizing trouble in the church of that imperial city, but its very opposite — an unhealthy Christian Gentilism actually present among them — that made this letter necessary. The tendency to legalism had been met and practically disposed of before the Apostle had finished his work in the East. The tendency was now

to Antinomianism. This, indeed, had to be just as vigorously dealt with as the other; but, with the worsting of the Judaizing movement, the great fight against party was over; the apostle's efforts now were rather to bring the dual elements in the church—Judaic and Gentile—harmoniously together, so that in Romans we have the germinal idea of church unity, which continued to keep itself present before the apostle as his great desire, reaching its climax in the letter to the Ephesian church. But the author apparently sees nothing but this one Judaizing contest, in some phase or other, everywhere.

Coming to the extra-Pauline epistles (Lecture VIII) he maintains that the famous passage in the second chapter of James is due to a misusing of Paul's teaching, and is consequently reprov'd by James (p. 148), so that Paul's controversy with the Judaizers must have preceded the epistle's writing (p. 149). But this places the epistle very late, which is rather against the consensus of criticism to-day.

In the concluding lectures (IX–XII) the author treats of the history of the post-apostolic Palestinian church, from Titus to Hadrian (Lect. IX); also of the Palestinian Judaizing Ebionites (Lect. XII)—of the Judaizers behind the Ignatian Epistles (Lect. X) and of those involved in the heretic writings of Cerinthus, Barnabas, and Justin Martyr (Lect. XI).

On the whole the book, while being open to the criticism of too great sketchiness of form—failing in many cases to treat the topics fully as they should be treated—is not only suggestive, but directive towards a fair apprehension of the conditions surrounding the apostolic church, and deserves to be read. We only wish this one idea of the Judaizing controversy had not been allowed to be so dominant. Its constant presence harms the wholeness of the author's view of the dualism in the church, which otherwise is helpful.

MELANCTHON W. JACOBUS.

Of special interest in the *Journal of Biblical Literature* are two articles by Professor Morris Jastrow, Jr., upon "The Element אֱלֹהִים in Hebrew Proper Names," in which he argues from Assyriology and other considerations for an original dignified sense of the term as a title of Deity; an important article by the same author upon "Hebrew Proper Names Compounded with ה' and יְהוָה"; also an article by Professor J. Henry Thayer upon "Σὺ εἶπας Σὺ λέγεις in the Answers of Jesus," in which it is argued that these expressions in Christ's Trials are not of the nature of a positive reply, but rather a reference of the matter back to the interlocutor.

* *Journal of Biblical Literature and Exegesis*. Vol. XIII. 1894. Part I and II. Published by the Society of Biblical Literature and Exegesis. pp. xvii, 127.

Thirty Years' Work in the Holy Land is a very readable record of an extended and resultful enterprise. While we appreciate all that has been accomplished and desire to put the emphasis on the value of the additions to our store of acquisitions concerning the Holy Land, we feel constrained to say, that after all, the Palestine Exploration has been an illustration of how not to do it. With the known defects of the Egyptian Society, that has, nevertheless, done far better in the limited period of its operations, than the Palestinian Fund has effected in these three decades, at least until Petrie dug up Tell el Hesi.

We are glad to see the merits of Herr Schick acknowledged so handsomely. Perhaps it would be more modest for us to keep silent after the humiliating failures of the American expedition. Why has the talent of Lynch and of Robinson and Smith had no succession?

Monasticism has always been a fascinating theme for the church historian, and this perennial interest in one of the most remarkable and enduring types of the christian life is sufficient justification for the publication of a lecture by Prof. Harnack of Berlin, which Rev. Charles R. Gillett, Librarian of Union Seminary, has translated into fluent English, and Prof. A. C. McGiffert of the same institution has introduced with a brief preface. On the whole, Prof. Harnack's picture, though of necessity sketched in the broadest outline, is valuable. It presupposes more knowledge of the facts of monastic history than the beginner in Church History is likely to possess,—indeed, one is inclined to think that Prof. Harnack might have given more of helpful detail without greatly extending his pages. But for one who is at all familiar with the story of the ancient and mediæval church it is sure to be useful; while presenting little that is really novel. Prof. Harnack's account of the growth of the monastic idea in the church is particularly valuable, and his description of the divine characteristics of Eastern and Western monasticism, with the consequences that flowed from them, is scarcely less skillful. It seems to us, however, that the lecture does not sufficiently emphasize the selfish character of monasticism, especially in its earlier phases; and in a desire to represent the monasticism of the Jesuits as a complete overturning of previous monastic ideals the writer neglects the likeness in purpose between Loyola and Dominic, with both of whom, rather than with the former alone, asceticism was a means to an end rather than an ultimate good in itself.

No characteristic of modern Episcopalians is more conspicuous than their insistence on their possession of the Apostolic succession with all the priestly authority that is supposed to flow therefrom, and their denial that non-prelatical churches possess a "valid ministry." But meanwhile the great

Palestine Exploration Fund. *Thirty Years' Work in the Holy Land* (a Record and a Summary), 1865-1895. New and revised edition. New York: Macmillan & Co., 1895. pp. 256. \$1.50.

Monasticism: its Ideals and its History. A Lecture by Adolph Harnack, D.D., translated by Rev. Charles R. Gillett, A.M., with a Preface by Rev. Arthur C. McGiffert, D.D. New York: Christian Literature Co., 1895. pp. v, 87. 50 cts.

De Hierarchia Anglicana Dissertatio Apologetica, auctoribus Edwardo Denny, A.M., et T. A. Lacey, A.M., præfante R. D. Sarisburyensi Ep'o. New York: Macmillan & Co., 1895. pp. xvi, 265. \$1.60.

Roman body, whose true churchly character no high churchman calls in question, denies the validity of Anglican orders as strenuously as any Episcopalian denounces the imperfections of "the sects." To defend their impugned hierarchy in the eyes of their Roman brethren is the object of a handsome Latin treatise, printed at the expense of the English Church Union, from the pen of two Anglican priests, and with a preface by Bishop Wordsworth. In the view of the writers the question at issue is one of vast moment. "Ordines nostros omnimodo validos esse censemur:" the bishop declares, as any Congregationalist might of his own ministry; but "negant multi ex fratribus Latinæ ecclesiæ, dubitant plures, pauci asserunt. . . . Quid est enim de quo disceptetur? Non est res parvi momenti, sed dubitatur an veris sacramentis uti nos credendum sit. Quanquam enim baptismus nobis validum invite et sub aliqua condicione concedant, adversarii de cæteris dubitare volunt. An parvuli nostri post baptismum spiritum sanctum in confirmatione susceperint? An corpus et sanguinem Domini in Eucharistia vere percipiamus? An sacerdotes nostri officiis et facultatibus a Domino concessis vere potiantur? Hæc omnia in dubitationem cum hac dubitatione de ordinibus trahuntur." These are indeed criticisms fitted to awaken concern, for they are as fundamental as any ever brought by Anglican against Dissenter. Hence to show their baselessness the writers enter with great fullness of antiquarian learning into a discussion of the consecration of Elizabeth's first archbishop, Parker, and of that of his principal consecrator, Barlow, defending the true Episcopal character of their ordainers, the adequacy of the rite used, and the sufficiency of the intention of the consecrators in performing it. All this discussion moves in a region of thought rather unfamiliar to us, but we believe that Messrs. Denny and Lacey have made out a fair case, and that if Barlow, Scory, Coverdall, and Hodgekyn had anything of spiritual authority to bestow which other Christians have not, Parker probably received it. That they will carry conviction to the authorities of the Roman Church, or that Anglican coquetting with oriental communions will be productive of any real union, we have much doubt, and our doubt is the greater when we remember how vainly Congregationalists and Presbyterians have demonstrated the adequacy of their ministry by proofs drawn from Scripture and from history in the hearing of those who now plead for the validity of their own priesthood.

The Life of Rev. John Van Nest Talmage for forty years a missionary in Amoy, China, was not so full of exciting incidents as that of many other missionaries whose biographies have been recently published. Nor has the story of his life been so interestingly told as many. Nevertheless, through the letters which form so large a part of the book, we gain an instructive view of the work of this missionary and are told many incidents of work in that field. Especially do we honor Dr. Talmage for the strong stand he took in favor of church union in China although opposed by the sentiment and the definite instructions of the General Synod of his church. The his-

Forty Years in South China. *The Life of Rev. John Van Nest Talmage, D.D.* By Rev. J. G. Fagg. New York: A. D. F. Randolph & Co. pp. 301. \$1.25.

tory of this movement and the reasons for it are very fully given and form one of the most valuable parts of the volume. This life, less conspicuous than that of his brother the famous preacher of Brooklyn, was one of great power and usefulness, and we are glad that it is preserved for our profit in this biography.

Dr. Nevius's work on *Demon-possession* is a very elaborate discussion of a very difficult question. It begins by giving in considerable detail statements respecting demoniacal possessions as they are now met with in China, according to the author's own observation and the testimony of numerous credible witnesses. Next, some facts concerning similar phenomena in India, Japan, and other countries. Then follows a discussion of the various theories by which men have sought to explain the phenomena. The author's conclusion is that the Biblical theory is the only one which satisfactorily explains the peculiar phenomena of possession, *viz.*: that evil spirits obtain control of certain persons, using their organism, but overcoming more or less perfectly their personality. Dr. Nevius has explored the whole region of spiritism, hypnotism, witchcraft, etc., and given a very valuable sketch of the literature bearing on these themes. Whatever may be one's prepossessions, he will have to confess that the author has made out a very strong argument. He pursues a thoroughly scientific method. He first investigates the facts, and then inquires what explanation best fits the facts. He was at first disinclined to believe in the present occurrence of demoniacal possession, and changed his views under the pressure of observed and well-attested facts. His book is well worth reading if anyone desires light on the subject which it discusses.

The vexed subject of Biblical inspiration has tempted the Rev. Frank Hallam to attempt to shed a ray of light on it. He writes in a somewhat sensational style. Chapter I is entitled "King Libel," Chapter II, "His Courtiers," and so on through the table of contents. In spite of the overstrained effort to be racy and popular, the author says many good things; but it is questionable whether the general public will be materially enlightened. He emphasizes, as it is now fashionable to do, the blemishes of the Bible, and the human elements in it. He almost sneers at the term "inspiration" as a vague, figurative, indeterminate term, which any one can adopt and mean by it what he pleases. Yet in spite of the errors and contradictions which he finds in the Bible, Mr. Hallam finds in it what he calls the *Breath of God*—an expression which will not strike many as less metaphorical or more clear than the one which he criticises. He has a way of making affirmations about doubtful things as if there were no doubt, as *e. g.*, when (p. 62) he tells us exactly when the Gospels, Acts, and Revelation were written; and he makes inaccurate statements, as when (p. 52) he says that

Demon-possession and Allied Themes. Being an inductive Study of Phenomena of our own Times. By Rev. John L. Nevius, D.D. With an Introduction by Rev. F. F. Ellinwood, D.D. Chicago, New York, Toronto: Fleming H. Revell Co. pp. x, 482. \$1.50.

The Breath of God. A Sketch Historical, Critical, and Logical, of the Doctrine of Inspiration. By Rev. Frank Hallam. New York: Thomas Whittaker. pp. vi, 103. 75c.

Daniel "says nothing of the return from exile and the rebuilding of the temple." He does not seem to have read Dan. ix: 2, 25. There is sometimes an inconsistency in his reasoning, as when (pp. 63, 64) he seems plainly to deny that the references to the Old Testament in the New furnish any proof of its divinity, yet later (p. 72) argues the unique inspiration of the Bible from the fact that "the divine Teacher repeatedly emphasizes the power and divinity of the Scriptures."

Christian Baptism is a rambling discussion by a zealous Baptist endeavoring to demonstrate that baptism by immersion is an inseparable condition of forgiveness of sins. Proceeding upon the deep conviction that God has bound the two together, it is importunately argued that the two should never be put asunder. The chief characteristics of the book are paucity of ideas, diffuseness of treatment and feebleness of argument and exegesis.

This little treatise on *Social Theology* is full of thought, verve, sparkle. The style is vivacious, — at times, too rapid and epigrammatic. The great Christian doctrines are maintained, but interpreted mainly by both trends of evolutionary philosophy. It yields a tempered recognition to current historical criticism. Its title, however, is hardly warranted, for the system is, after all, not based on or controlled by Sociology; and its third part, which is technically called sociological, discusses ecclesiological problems, commingled with Soteriology, although it is a grave question whether, in a broad treatment, Church and State ought to be counted as concretes of Sociology.

It speaks well for the popular interest in an important subject that a call has so soon been made for a second edition of Tracy's *Psychology of Childhood*. There has been so much loose thinking in recent as well as earlier times upon this necessarily somewhat opaque topic that it is a relief to be able to find the facts which have been experimentally acquired packed together into a convenient compass, and stated without the purpose of establishing a prejudged psychological theory.

Evolution and Effort is another of the signs of the times. It embodies anew the protest against a *laissez faire* conception of social order based on the principle that the final law of all progress is the law of Evolution working along the lines of the struggle for existence and the survival of the fittest. The author does not believe that Evolution is going to bring about an earthly paradise in spite of all men can do, nor that Evolution is carrying the world to the dogs and there is nothing to be done about it. He is neither optimistic nor pessimistically deterministic. Social good can be achieved only by Effort, and the chief incentive to effort toward social betterment is to be

Designs of Christian Baptism. By L. B. Wilkes. Louisville, Ky.: Guide Printing and Publishing Co., 1895. pp. 282. \$1.25.

Outlines of Social Theology. By William DeWitt Hyde, D.D. New York: Macmillan & Co., 1895. pp. viii, 260. \$1.50.

The Psychology of Childhood. By Frederick Tracy, B.A., Ph.D. Second edition. Boston: D. C. Heath & Co., 1894. pp. xiii, 170. 90c.

Evolution and Effort, and their Relation to Religion and Politics. By Edmond Kelly, M.A., F. G. S. New York: D. Appleton & Co., 1895. pp. x, 297. \$1.25.

found in religion, used in its broadest sense and conceived as a force rather than as an institution. The first 105 pages can be viewed as the philosophical basis of the remainder. He first urges that religion and science are not destructive one of another, but that each has a distinct rôle to play, and that owing to the complexity of human nature it must be admitted that each has a valuable place in the construction of society. He next argues with clearness and skill against any theory of determinism, emphasizing its unsatisfactoriness by a study of the evolution of Love and Courage. Having then by the elimination of the paralyzing principle of determinism given freedom for the action of religion, he proceeds to give in turn an historic and a scientific view of religion, coming to the conclusion that religion in its broadest sense is a universal fact to be reckoned with in social advancement. That while it universally appears in the twofold form of theology, appealing to the mind, and ethics, appealing to conduct, the religious spirit in itself is the desire and resolution to fight animal instinct in so far as it clashes against spiritual instincts essential to social life. It is only by the mastery of mankind by this religious spirit that the disintegrating and destructive force of Evolution, as it appears in the lower creaturehood, can be checked from working out the destruction of mankind.

Having reached this conclusion the writer proceeds to a very interesting study of various phases of social life, the evils they involve, and the best present remedy on the basis of the principles previously elaborated. In this spirit church and state, municipal government, pauperism, socialism, education, and party government are discussed, and the final suggestion is made that the clergy give up Sunday evenings to the discussion of the problems of good government, and to the perfecting of clubs having this end in view.

The book will be found helpful and stimulating, even where one disagrees. Its striking feature is its adherence to scientific evolution, and its dissent from evolutionary determinism. The author truly says that "the whole destiny of man hangs on this question of free will." He has overlooked, in our judgment, a fundamental problem, that of sin. The substitution of "pain," for it is not the substitution of an identical term.

The author's style is brilliant,—so brilliant, in fact, that at times accuracy of content is sacrificed to a striking antithetical form. One is a little startled to read that "Christ was an ascetic; he taught not only disregard of the body but its mortification," (p. 278), but on the whole one feels himself bettered by reading the book.

We have no disposition to criticise the author's scientific accuracy, but feel constrained to remark that the scientific "bumble-bee which has no sting," mentioned on p. 54, must be a different species from that indissolubly connected in our minds with certain scenes and sensations in a New England hay field.

The title and preface of *The Reasonable Christ* lead the reader to approach the book in a mistaken frame of mind. Its quality is homelitical

rather than apologetical. On the other hand, it must be said that the reader of it will lay it down with a freshened appreciation of the suitableness of the Christ to satisfy human religious needs and to serve as a guide for conduct. The book is a helpful study of the chief phenomena of Christ's life and therein lies its chief value. It is excellent in style and fresh in its way of looking at things. It treats of the childhood, youth, family life, temptation, death, and resurrection of Christ, as well as his relation to doctrine, miracles, questions of the times, the church, and other themes. It is thoroughly untechnical and adapted to general reading.

Ehrhardt's *Ethik Jesu* is the effort of a French systematic theologian to determine the value of the Ethics of the Saviour by a sharp scrutiny of its historical setting and development. In this study the attention is confined throughout to the Messianic cycle of thought. The effort is made to determine how far Jesus was influenced by the Messianic expectations and conceptions of his contemporaries. To this end the history of Jewish Messianic thought is traced carefully. This leads to an effort to summarize and characterize the ethics of the Jewish Scriptures — first, the Prophets; second, the Law; third, the Apocalyptic writings. This survey is followed by an exhibit of the fundamental characteristics of the ethical message of Jesus; an analysis of Jesus' relation to God, and its significance for his ethics; a study of the nature and the origin of the Messianic conception of Jesus; and finally a statement, in brief, of the New Messianic Ethics as exemplified in the life and teachings of Christ.

The book, as this outline shows, calls for the highest order of knowledge and judgment and character in the author. Its dimensions are too meager and its discussion too narrow to make the whole anything more than suggestive. It is by no means exhaustive or final. But it is a most excellent work. It is thoroughly of the modern spirit, handling in the style of the most painstaking modern science the most earnest and practical problem of modern thought. The topics most handled are: the Jewish emphasis upon society rather than upon the individual as the ethical unit; the Jewish conception of the relation of righteousness to salvation; the Jewish tendency to legalism, its nature, cause, and development; the Jewish apocalyptic conception of the Present and the Future, and its bearing on character in Messianic programme, noting here specially the influence of Daniel and Enoch; and the seeming contradictions between the heavenly and the earthly conceptions of the kingdom of God. The motive of the book is to show how all these forces bore on Christ and how He reacted against them all in the vital, ethical unity of His Person and Teaching and Work. The discussion culminates in the affirmation that with Jesus the Highest Good is purely religious, hence not to be earned; that it chiefly concerns the individual, that it belongs to the future, that its possession is not the goal, but the starting-point of ethical activity; that it still was germane to this world's life.

It will be seen that the writer opposes the view of the Kingdom of God held by Kant, Ritschl, and Issel, holds aloof from the extreme eschatological features of Bengel and his school, and sides in the main with Schmaller, J. Weiss, and Schnedermann.

Specially to the criticised are his extreme views, so popular now, upon the personal subject in Old Testament religion. He should read Sellin's thorough discussion. Specially to be commended are his earnest and noble temper of mind throughout the discussion; his most suggestive exhibit of the ethical bearing of Jesus' relation to God; his judicial and devoted adherence to the eschatological element in Jesus' doctrine of the kingdom; and, above all, his fine endeavor to show the inner harmony of the practical and the transcendental in Christ.

Make Way for the King is a volume of six sermons with an Introduction, delivered originally, excepting the first, in extemporaneous form in the Bromfield Street Church in Boston, revised and somewhat extended for publication. They are characterized, not by any strength of argument or knowledge of history, but show a homiletic effort to emphasize rhetorically the kingly nature and career of Christ.

These *Lectures on Preaching* may well take their place beside the "Yale lectures," as a most valuable contribution to the subject of Preaching. The lectures are full of excellent advice, given in a charming style, abounding in illustrations from general literature, and discussing certain questions of the day as affecting the pulpit. The chapters on "The Sermon," and the "Structure of the Sermon," seem somewhat rudimentary for general lectures, and have a class-room flavor, but they are redeemed from undue technicality by the wide range of the writer's sympathies and the grace of his style. The chapter on the "Preacher and his Age" has especial value, and abounds in helpful suggestions.

To those who think that a sermon to children must be either fantastic or filled with lively stories in order to be interesting to them, we commend the two included in the little volume of Rev. Charles Cuthbert Hall, *The Children, the Church, and the Communion*. For simplicity and dignity, for helpful, earnest pleading and instruction, for bringing great truths to the comprehension of the child mind they are models. They will prove suggestive to any pastor who desires to bring these truths about the church and the communion to his children, and to the young disciples themselves they will prove especially valuable.

Wheelbarrow is the *nom de plume* of a man who writes on the *Labor Question* under the guise of a laborer. He is now a lawyer, who has been

Make Way for the King. By Flavius J. Brobst. Boston: Lee & Shepard, 1895. pp. 248. \$1.25.

Lectures on Preaching. By W. Boyd Carpenter, Bishop of Ripon. London and New York: Macmillan & Co. pp. 254. \$1.50.

The Children, the Church, and the Communion. By Charles Cuthbert Hall. Boston and New York: Houghton, Mifflin & Co. pp. 55. 75c.

Wheelbarrow on the Labor Question. Chicago: Open Court Pub. Co. pp. 303. 35c.

in political life, and during the war became a brigadier-general. He had been, however, in early life a manual laborer in England, Canada, and the United States, working with pick-ax, shovel, and *wheelbarrow*. He knows by experience some of the hardships of the classes about which he writes, and is in ardent sympathy with the cause of the toiler. But the book is very temperate in tone, upon the whole, and contains some sensible thoughts on labor organization, finance, and taxation. The writer is not a demagogue, and his words have weight as those of one who has looked upon the problem from more sides than one. The book is of no special scholarly value, but is an interesting exhibition from one whose varied experiences in life give his views a practical value.

Alumni News.

NECROLOGY FOR 1894-1895.

READ AT THE ANNUAL MEETING OF THE ALUMNI JUNE 5, 1895.

ALPHEUS GRAVES was born at Sunderland, Mass., March 15, 1815. He studied for a time at Union College, but did not graduate. After leaving college he came to this Seminary, where he graduated in 1841. He was ordained at Halifax, Vt., November 11th of the same year. Here he remained ten years, and then accepted a call to Heath, Mass., where he was installed in June, 1851. After serving this church three years, he left New England to engage in home missionary work on what was then the western frontier. For twenty years, from 1854 to 1874, he served home missionary churches in Iowa, and then for ten years in Minnesota. The last four or five years of his life were spent at Memphis, Tenn., where, although laid aside from the work of the active pastorate, he found many ways in which to help in the work of the church which he attended and with which he was connected. He died in the city of Memphis of pneumonia, after a brief illness, on Feb. 9, 1894.

He was a man whose sound judgment and wise methods, united with a kind and loving spirit, drew to him, in an unusual degree, the love of the people wherever he labored.

Mr. Graves was married Nov. 1, 1841, to Miss Fannie Goodell of Lyndon, Vt., who, with three sons, survives him.

Died at Washington, D. C., of heart disease, after an illness of only twelve hours, in February, 1895, CHARLES CORNELIUS COFFIN PAINTER. He was born at Draper Valley, Va., March 21, 1833. He graduated from Williams College in 1858, and from the Seminary at East Windsor Hill in 1862. He was ordained pastor at New Marlboro, Mass., Sept. 23, 1863, and remained there five years. June 2, 1868, he was married to Miss Martha Gibson of New Marlboro. He was acting pastor for one year at Grand Haven, Mich., and then at Naugatuck, Conn., for about three years. On the 24th of June, 1873, he was installed pastor at Stafford Springs. From here he was called to a professorship in Fiske University, Nashville, Tenn., in 1878. In 1880 he became managing editor of the *American Missionary*. He was deeply interested in work for the American Indians, and the last years of his life were spent in trying to promote their education and

civilization. For nearly ten years he was connected with the Indian Rights Association, and about a year before his death he was appointed a member of the Board of Indian Commissioners. The deep interest which he so clearly manifested in behalf of an oppressed and long-suffering people was characteristic of the genuine sympathy and unselfishness which he manifested throughout his entire life. He believed the truth of the words of his Master, "It is more blessed to give than to receive," and like Him, he "came not to be ministered unto, but to minister."

CHARLES CUTTING was born at Sturbridge, Mass., March 24, 1840. He graduated from Amherst College in the class of 1863, and from the Theological Institute of Connecticut in 1866. After supplying the church at Hadlyme for about a year, he was ordained and installed at Ledyard on the 25th of June, 1868. For fourteen years he labored faithfully and successfully with this church, when he resigned, and, in August, 1881, became acting pastor at Montville. Here he remained for ten years, and greatly endeared himself to his people. From 1891 to 1893 he labored at Whitneyville, but failing health compelled him to retire from the work of the pastorate, and it was not many months before it became evident that his days for service in this world would be few. His kind and loving disposition, his genial nature, his thoughtful and unselfish spirit made his life a blessing and his presence welcomed all through his ministry, and he will long be remembered and beloved by those who were blest with his labors during the nearly thirty years of his active service. He was married October 31, 1878, to Miss Jessica A. Campbell, who survives him.

ALBERT W. CLARK, '68, of Prague, Bohemia, has an interesting article for young people in the June number of *The Missionary Herald* on "Husinetz and John Huss."

On April the 28th the Market Street Church, Oakland, Cal., of which JOHN H. GOODELL, '74, is pastor, dedicated a fine new house of worship.

The Church in Monson, Mass., FRANKLIN S. HATCH, '76, pastor, has been spiritually quickened of late. As a result of a series of special meetings, more than sixty persons have expressed a desire to lead the Christian life.

A powerful work of grace is progressing in the Williston Church, Portland, Me., DWIGHT M. PRATT, '80, pastor, many adults having been converted. At the special services which have been held the pastor has preached short evangelistic sermons, and in the personal work has been assisted by his own people.

JOHN HOWLAND, '82, has an interesting article in *The Missionary Herald* for May on "Guadalajara Mexico." In the June number of the same magazine he writes concerning the Conference of the missionaries now at work in Mexico, which was held at Toluca April 3 to 5, that "there was a most striking unanimity in regard to the feeling that *the* need of the hour is an outpouring of the Holy Spirit on missionaries and natives. The whole meeting was devoted to the subject of the Holy Spirit, and it proved to be a great quickening power."

On the first Sunday evening of each month GEORGE W. ANDREWS, '82, Dalton, Mass., gives a brief review of current events. These talks are popular, and stimulate an interest in the affairs of the day.

The church in Newington is to have a new chapel, of which the total cost will be about \$5,000. The plans have been accepted, and the work has already begun. HERBERT MACY, '83, is the pastor.

A Missionary Union having for its object the study and promotion of both home and foreign missions, has been organized in the church at Cando, North Dakota, CHARLES A. MACK, '84, pastor.

The church in Marshalltown, Ia., has received sixty-three new members during the past year. A debt of \$1,300 has been paid. CLARENCE R. GALE, '85, is the pastor.

April the 9th, WILLIAM E. STRONG, '85, was recognized as pastor of the First Church, Jackson, Mich. The membership of the church is 556. At the Jackson Association which met at Ann Arbor, April 16, Mr. Strong preached the sermon.

The church in East Windsor, WILLIAM F. ENGLISH, '85, pastor, observed Passion Week by daily services. The pastors of the neighboring churches assisted Mr. English. The church has recently received a bequest of \$3,000 to be used for a new organ.

The forty-fifth meeting of the Enfield Christian Endeavor Union was addressed by ALFRED T. PERRY, '85, the subject being "The Christian's Ideal."

On April the 29th DAVID P. HATCH, '86, closed his pastorate in Paterson, N. J., and will go abroad for rest and study.

PROFESSOR WILLISTON WALKER, '86, received the degree of D.D. from Amherst College at the last commencement.

The Ecclesiastical Society in connection with the First Church, East Hartford, SAMUEL A. BARRETT, '87, pastor, has transferred its property to the church. The Society was organized near the close of the seventeenth century.

The Mystic Church, Medford, Mass., under the leadership of JOHN BARSTOW, '87, is enlarging its work. A debt of \$1,800 has been raised, a Brotherhood of Andrew and Phillip organized, and a reading-room opened. Since January 1st about one hundred new sittings have been rented.

HENRY KINGMAN, '87, of the North China Mission, who has lately come to Colorado by order of his physician, is being benefited by the change of climate.

CHARLES F. WEEDEN, '87, who has served the church in Colchester since his graduation, preached his farewell sermon May 26, and will immediately begin work in Norwood, Mass., his new field of labor.

GEORGE E. WHITE, '87, of Marsovan, Turkey, reports a recent visit to the out-stations Alacham and Kastamoni, in the *Missionary Herald* for May.

The church in Onowa, Ia., refuses to accept the resignation of JAMES B. ADKINS, '88. During the three years of his pastorate the membership of the church has more than doubled, and the work at present is in a prosperous condition.

JULES A. DEROME, '88, has resigned his pastorate at Cottage Grove, Minn., the resignation to take effect July 1.

ARTHUR TITCOMB, '88, who for seven years has faithfully served the church in Gilbertville, Mass., has resigned his pastorate.

The First Church, Holliston, Mass., EDWIN N. HARDY, '89, pastor, is rejoicing in a quiet work of grace, which has already resulted in the ingathering of a goodly number of young people. Within a year a debt of \$3,000 has been paid. Mr. Hardy has just received a call to a pastorate in Quincy, Mass.

The Plymouth Church, St. Louis, Mo., ALLEN HASTINGS, '89, has been supplied by the pastors of the neighboring churches during the recent severe illness of the pastor.

On March 27th, WALLACE NUTTING, '89, was installed pastor of the Union Church, Providence, R. I.

Seminary Annals.

THE SIXTY-FIRST ANNIVERSARY.

Anniversary week commenced June third with written examinations occupying Monday and Tuesday. Tuesday evening President Hartranft gave a reception to the friends of the Seminary, at his home on Gillett street. It was largely attended and made an enjoyable feature of the Anniversary season. Wednesday morning the Senior class was examined orally by Professors Mead and Walker, the Middle class by Professor Paton, and the Junior class by Professor Mitchell. The twelve o'clock prayer-meeting was led, as usual, by the President, who read from Cor. 1: 12 ff., and emphasized the thought of the diversity of human gifts and the unity in the Spirit.

The annual meeting of the Alumni Association was held at 2.30. The following officers were elected: President, A. B. Bassett; Vice-president, J. L. Barton; Secretary and Treasurer, C. H. Barber; Executive Committee, S. A. Barrett, Herbert Macy, F. W. Greene. The Necrology, which appears in this number, was read by the secretary. The statement of the seminary librarian made it plain that there was an almost forgotten fund of about \$2,200 raised by the Alumni to found an alumni alcove in the seminary library. Neither interest nor principal of this had been expended. It was therefore voted that the librarian be empowered to expend this sum for books, each volume purchased with this fund to have a special notice pasted within stating that it was purchased with the Alumni Alcove Fund.

After the transaction of business the discussion for the afternoon was opened by Dr. Lyman Whiting. The subject was "How to Keep Alive an Educated Congregational Ministry." Dr. Whiting challenged the imputation that the "Educated Congregational Ministry" was in any sense moribund; but that it may not become so he argued *first*: That the power which is the giver of life must also be the power which perpetuates life. If the educated Congregational ministry is to be kept alive the power that brought it into being must continually energize through it. That power is the power of the Holy Ghost. It was through the calling of the Holy Ghost that the ministry came into being and its continued vitality can be assured only by the continuance of His divine activity. He argued *second*, that an educated ministry must have in it the life of the Scriptures. This does not mean that the minister must have a certain familiarity with the Scriptures as interpreted in the past. He must be filled, as well, with the riches

of advanced interpretations of their truths. No minister "lives" who does not move in the great current of the fuller knowledge of the Word. It is not enough to have a knowledge simply of the exact letter of the Scriptures, but one must be possessed by it so that it moves through him and is within him a power of life.

Dr. Whiting was followed by F. W. Greene. He laid the emphasis on "educated," and conceived the question as coming down simply to this: "How are we to encourage young men in our individual churches first, to secure a higher education, and then to accept the call of the Master for more reapers in the spiritual harvest field. To supply educated young men who are fitted to hear and answer the divine call he considered one of the special privileges and duties of the country church. As the city church has its mission to the slums and ought to be brought to the conviction of its duty to go beyond the parish in its ministerial work, so too the country church should be brought to the conviction that it is chiefly a nursery for strong Christian workers in the world at large. The first thing to be done then is to stir up the young people to seek a higher education. To limit work to the one end of making ministers is to fail utterly. The average youth says at the outset "I'm not good enough to be a minister," and that ends the whole matter. The young men and women are to be brought to have a real respect for a higher education. This may be done partly by preaching but more by living in such a way that the people come to feel that the minister's education is something of practical value to the whole community. The minister should also make his influence felt in the schools of the town, whether he be on the school committee or not. He can at least do much to bring it about, *e. g.*, that the principal of the high school shall not be a man who is neither a college graduate himself nor believes in college education.

But when the desire is awakened how shall this desire be satisfied? One way is to interest the wealthy, perhaps without children, to be ready to give or loan the comparatively small sum which transforms impossibility into possibility.

Another way, and one successful in the speaker's former parish, is to get the church to set aside a certain proportion of its yearly contributions for the purpose of establishing a fund to encourage young men or women to a higher education. Again and again the one thing that stands between a young man and a college education is a matter of \$100 to start with, and if that could be supplied for even the first year it would make the thing a possibility. Such a fund, established by yearly offerings, may accumulate when not in use, and if it is lent without interest but with the expectation of return, it may in time be-

come large enough to do away with the annual contribution. Where such a fund exists the pastor is no longer the only one who is interested in the matter of higher education but all contributors, and especially the committee having the fund in charge, become interested to see the fund used. And further, the very existence of such a fund is an inspiration and a challenge to the young people of the community.

Then, too, the minister can do much to make the ministry desired by making it respected. In spite of what is sometimes said, young men are not scared out of the ministry by the prospect of poor pay. Our young manhood is made of better stuff than that. Ministers should avoid pitying themselves, and posing as martyrs to the calling. Then, too, they should always make sure that their manhood is something bigger than their office, and does not require the pedestal or the padding of officialism. Then, too, there is place in the pulpit for the appeal to young people to give themselves to the Lord's service in the ministry.

The discussion which followed the opening papers was alert and interesting.

At eight o'clock Rev. Wm. E. Barton of the Shawmut Church, Boston, gave a bright and suggestive address, which is printed among the "Contributed Articles."

The prayer-meeting on Thursday morning at ten o'clock was led by Professor Walker, who read from John xv. The meeting was well attended and was of unusual interest and spiritual lift.

At noon the Anniversary Dinner was held in the lower hall of the Case Library. In the absence of the president of the board of trustees, President Hartranft occupied the head of the table. In his opening speech he emphasized the fact that the church must take the opportunities which the advancing time brings to it, and that the Seminary stands for progress along all lines of investigation and pedagogics. Dr. Jeremiah Taylor had words of courage and hope from the board of trustees, and Rev. Asher Anderson expressed the hope that we might belt the world with the spirit of Hartford. Rev. W. E. Barton spoke earnest words of loyalty to Christ and His cause. Dr. Tuttle brought greetings from Amherst College, and Dr. Wellman told how he came to be there. Of the classes having reunions, T. S. Potwin spoke for '55, Austin Gardiner for '60, C. H. Barber for '80, F. W. Greene for '85, W. F. White for '90, Miss Forehand and Mr. Bacon for the out-going class.

The annual meeting of the Pastoral Union was held at three o'clock. Rev. Asher Anderson of Meriden was chosen moderator; Austin Gardiner, scribe for three years; A. J. Dyer, assistant scribe

for one year ; Business Committee, F. E. Jenkins, F. W. Greene, T. M. Hodgdon. The following were elected members of the Union :

H. P. Beach, Springfield, Mass.; R. W. Brokaw, Springfield, Mass.; W. F. English, East Windsor, Conn.; J. F. Gaylord, Barre, Mass.; E. W. Gaylord, North Amherst, Mass.; D. B. Jones, Broad Brook, Conn.; Nicholas Van der Pyl, North Wilbraham, Mass.; E. M. Williams, Groton, Conn.; Richard Wright, Windsor Locks, Conn.

On nomination of the business committee the following were elected trustees :

For one year — Rev. Asher Anderson, Philip Moen, Esq.; for two years — W. F. Day, Esq., Geo. P. Stockwell, Esq.; for three years — Rev. Michael Burnham, Rev. A. W. Hazen, Rev. H. H. Kelsey, Rev. D. A. Reed, Rev. G. W. Winch, J. M. Allen, Esq., John Allen, Esq., E. H. Baker, Esq., C. E. Denny, Esq., G. R. Shepherd, M.D., Elbridge Torrey, Esq.

The trustees presented an enthusiastic report through Rev. C. M. Southgate, which recommended that the Pastoral Union appoint three members of a committee of nine on ways and means, the other members to be appointed by the trustees and the faculty. Dr. A. C. Thompson, Rev. S. B. Forbes, and Rev. F. W. Greene were selected to represent the Pastoral Union. It is hoped that the result of the deliberations and labors of this committee will be to improve the financial condition and enlarge the efficiency of the institution.

On recommendation of the committee on nominations, the following were elected the examining committee :

For one year — Asher Anderson, H. C. Adams, E. A. Chase, F. E. Clark, E. A. Reed, Henry Fairbanks; alternates, T. H. Hanks, G. R. Hewitt, A. H. Plumb, D. M. Pratt, E. E. Lewis, Lyman Whiting; for two years — S. A. Barrett, C. E. Coolidge, W. H. Dexter, S. B. Forbes, I. C. Meserve, G. E. Sanborn; alternates, T. M. Miles, C. B. Strong, F. S. Hatch, L. W. Hicks, C. S. Lane, G. A. Wilson.

It was voted that a secretary of the examining committee shall be appointed annually by the Pastoral Union, whose duties it shall be to notify the examiners of the time and place of meeting and also of their duties.

In the evening were held the graduating exercises. Four members of the graduating class spoke. F. T. Knight took for his theme "A True Consciousness of Sin," E. A. Lathrop selected for his subject "The Church Losing Authority, not Influence," Miss A. I. Locke made a comparison between "Job and Faust," F. H. Swartz spoke on "Preachers and Politics." The speaking was excellent in matter and manner throughout. The diplomas were presented by President Hartranft with an address full of hopeful onlooking and earnest aspiration.

The degree of Doctor of Philosophy was conferred upon Professor

Myron W. Adams of Atlanta University, on the basis of work exhibited in both thesis and examination. The prizes of the year were given as follows: the William Thompson Fellowship to H. F. Swartz; the Senior Year Prize in Greek to Miss A. I. Locke; the Senior Year Prize in Evangelistic Theology to E. A. Lathrop; the Middle Year Prize in Systematic Theology to J. E. Merrill; the Junior Year Prize in Hebrew to E. W. Bishop.

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-SECOND YEAR.

FACULTY. The teaching force of the Seminary remains the same as last year. The Carew Lecturer for the year is Rev. George Leon Walker, D.D., of Hartford, and his theme will be "Historic Phases of Religious Life in New England."

CALENDAR. The year will open with a general service in the Chapel on *Wednesday, October 2*, at 8 P. M. All students are expected to be present, and to have completed needful adjustments of rooms before that time. The regular schedule of classes begins at 9 A. M. the next day.

The Prize Entrance Examination will begin at 9 A. M. on October 2. All candidates for the Junior Class are strongly urged to undertake this examination. Those intending to compete should notify Professor Williston Walker in advance, indicating what subjects they elect from the alternatives on page 25 of the last Annual Register.

The year will consist of three terms:—the first from October 2 to December 21 (10½ weeks, allowing for recesses); the second from January 2 to March 14 (10½ weeks); and the third from March 23 to June 4 (10 weeks, including the Anniversary and allowing for recesses).

PLAN OF STUDY. The system of instruction remains substantially the same as last year. There has, however, been a slight reduction in the amount of work required of Seniors and Middlers. The total number of hours required of the respective classes is as follows:—Juniors 470, Middlers 475, Seniors 450. Of this number, the Juniors elect 105 hours, the Middlers 135, and the Seniors 185. The choice in the Spring term of electives by the two upper classes makes it possible to begin the elective schedule with the opening of the year. Seniors and Middlers are to hand in the balance of their

elective choices by October 5. The Junior elective choices will be called for about October 15.

PRESCRIBED COURSE. The allotment of hours for prescribed work is as follows:—

JUNIORS. *Prof. Beardslee*, 42 hours; *Prof. Gillett*, 29 hours; *Prof. Harttransft*, 40 hours; *Prof. Jacobus*, 58 hours; *Prof. Macdonald*, 116 hours; *Prof. Merriam*, 7 hours; *Prof. Mitchell*, 30 hours; *Prof. Perry*, 8 hours; *Prof. Pratt*, 10 half-hours (individually).

MIDDLERS. *Prof. Beardslee*, 29 hours; *Prof. Harper*, 25 hours; *Prof. Jacobus*, 38 hours; *Prof. Mead*, 28 hours; *Prof. Merriam*, 39 hours; *Prof. Mitchell*, 42 hours; *Prof. Paton*, 72 hours; *Prof. Walker*, 42 hours.

SENIORS. *Prof. Hartranft*, 15 hours; *Prof. Jacobus*, 29 hours; *Prof. Mead*, 58 hours; *Prof. Merriam*, 82 hours; *Prof. Pratt*, 15 hours; *Prof. Walker*, 30 hours; *Dr. Thompson*, 11 hours.

[In the prescribed hours 25 general exercises are included, at which all classes are expected to be present.]

ELECTIVE COURSES. The following list of electives is practically complete. The right is reserved to announce changes, if necessary, at the opening of the year. From the list Juniors will be expected to choose 105 hours; Middlers, 135 hours, and Seniors, 185 hours:—

		<i>Hours.</i>
JUNIORS.		
<i>Prof. Gillett.</i>	Studies in the Apologetics of selected periods:	
	(a) The New Testament Period,	15
	(b) The First Four Centuries,	15
	(c) The Deistic Controversy,	15
	Logic and Theory of Knowledge,	15
	Discussion of Anti-Theistic Theories,	15
<i>Prof. Harper.</i>	Public Speaking: First eight steps in sacred oratory, .	30
<i>Prof. Hartranft.</i>	The Cultus Laws,	25
<i>Prof. Jacobus.</i>	New Testament Sight Reading and Analysis, . .	30
<i>Prof. Macdonald.</i>	Reading of Selected Passages,	20
	Historical and Philological Lectures Introductory to the	
	Hebrew Language and to the Text of the O. T., .	10
<i>Prof. Merriam.</i>	Studies in Local Church and Social Problems, . .	10
<i>Prof. Mitchell.</i>	Palestinian Judaism in Christ's Time,	20
	Historical Geography of the Holy Land,	6
<i>Prof. Perry.</i>	Use of the Library and of Books,	15
	Construction of the Text of <i>I John</i> ,	10
<i>Prof. Pratt.</i>	Elementary Sight-singing,	30
	The Standard Oratorios (with illustrations on the piano),	15
<i>Prof. Walker.</i>	Modern History from the American Revolution to the	
	Establishment of the Present German Empire, .	30
<i>Prof. Stearns.</i>	The Roman Catacombs,—illustrated,	15
	Archæology and the Old Testament,—illustrated, .	15

[See also *Alumni Lectures*.]

MIDDLELERS.		Hours.
<i>Prof. Beardslee.</i>	The Person of Christ,	15
	The Atonement,	30
<i>Prof. Gillett.</i>	Discussion of Anti-Theistic Theories,	15
	Special Problems in the Philosophy of Religion,—	
	Causation, Purpose, Revelation, Miracles,	15
	Nature and Origin of Religion,	15
	The Theory of Evolution and Its Bearing on the Chris-	
	tian Faith,	20
	English Philosophy from Locke to Spencer,	30
	Movements of Apologetic Thought in the 19th Century,	20
<i>Prof. Harper.</i>	Lecturing. Continuation of Junior Year course. Bible-	
	reading. Study of Character,	30
<i>Prof. Hartranft.</i>	The Progressive Teachings of Christ,	25
	Biblical Theology of the Wisdom Literature,	20
	Biblical Theology of the Post-Exilian Prophets,	15
	Biblical Theology of <i>Ezekiel</i> ,	15
<i>Mr. Hawks.</i>	Biblical Aramaic,	15
<i>Prof. Jacobus.</i>	Selected Readings from <i>Ephesians</i> ,	30
<i>Prof. Macdonald.</i>	Grammatical Study of Hebrew,	20
	Study of <i>Job</i> as Literature,	30
	Elementary Arabic,	30
	Historical and Philological Lectures Introductory to the	
	Hebrew Language and to the Text of the O. T.,	10
	Elementary Syriac,	30
<i>Prof. Mead.</i>	The Doctrine of Inspiration,	15
	Predestination and Free-Will,	10
	Theories of Depravity,	10
<i>Prof. Merriam.</i>	Great Pastors and Preachers,	15
<i>Prof. Mitchell.</i>	History of Ante-Nicene Christian Literature,	20
	The Christological Developments and Controversies	
	down to Nicaea,	25
<i>Prof. Paton.</i>	Sight Reading of <i>Jeremiah</i> ,	15
	Rabbinic Hebrew — Reading of the Mishna tractate	
	“Pirke Aboth,”	15
	Elementary Ethiopic,	20
	Elementary Assyrian — Syllabary, grammar, and read-	
	ing of texts bearing on O. T. history,	30
<i>Prof. Pratt.</i>	Sight-singing (continued from previous courses),	20
	Harmony — Exercises leading to tune-writing,	30
	Topics in General Musical History,	15
	The Standard Oratorios (with illustrations on the piano),	15
	Analysis of Selected Prayers and Hymns,	15
<i>Prof. Walker.</i>	Studies in the Life and Times of Hildebrand,	10
	Examination of Mediæval Ecclesiastical Documents,	10
	Some Elementary Facts of Ecclesiastical Architecture,	5
<i>Prof. Stearns.</i>	The Roman Catacombs,—illustrated,	15
	Archæology and the Old Testament,	15

[See also *Alumni Lectures*.]

SENIORS.		Hours.
<i>Mr. Bassett.</i>	Experiential Theology,	10
<i>Prof. Beardslee.</i>	Biblical Soteriology (the application of Salvation),	30
	History of Ethics,	10
	Biblical Ethics,	30
<i>Prof. Gillett.</i>	Nature and Origin of Religion,	15
	English Philosophy from Locke to Spencer,	30
	Movements of Apologetic Thought in the 19th Century,	20
	Apologetic Value of Christian Experience,	20
<i>Prof. Harper.</i>	Bible and Hymn-reading,	40
	Sermon-delivery. The Perfective Laws of Pulpit Oratory,	50
<i>Prof. Hartranft.</i>	Petrine Theology,	20
	Pauline Theology,—First Stage,	15
	Pauline Theology,—Second Stage,	20
	Pauline Theology,—Third Stage,	10
<i>Mr. Hawks.</i>	Readings in the Targums,	15
<i>Prof. Jacobus.</i>	Selected Readings from <i>Romans</i> ,	40
<i>Prof. Macdonald.</i>	Study of <i>Ecclesiastes</i> as literature,	20
	Advanced Arabic,	30
	Advanced Syriac,	30
	Development and Doctrines of the Theology of Islam,	10
	Historical and Philological Lectures Introductory to the Hebrew Language and to the Text of the O. T.,	10
<i>Prof. Mead.</i>	Ritschl's Theology,	15
	Theories of the Atonement,	15
	The Person of Christ,	15
	The Doctrine of Conditional Immortality,	10
<i>Prof. Merriam.</i>	Individual Criticism of Sermons,	15
	Selected Topics in Social Reform,	20
<i>Prof. Mitchell.</i>	Mohammedanism and the Oriental National Churches,	20
	History of the Orthodox Greek Church after Justinian,	15
<i>Prof. Paton.</i>	Rabbinic Hebrew,—Reading of the Mishna tractate "Pirke Aboth,"	15
	Elementary Ethiopic,	20
	Elementary Assyrian,—Syllabary, grammar, and reading of texts bearing on O. T. history,	30
	Advanced Assyrian,	30
	Introduction to the O. T. Historical Books and the O. T. Canon,	20
	Exegesis of selected Messianic Prophecies in chronological order,	15
<i>Prof. Perry.</i>	Congregational Polity,	10
<i>Prof. Pratt.</i>	Sight-singing (continued from earlier courses),	20
	Advanced Musical Work,	15
	Topics in General Musical Work,	15
	The Standard Oratorios (with illustrations on the piano),	15
	Analysis of Selected Prayers and Hymns,	15
	The Historic Liturgies,	15
	History of English Hymnody,	15

SENIORS.		Hours.
<i>Prof. Walker.</i>	Studies in the Great Confessions of the Reformation,	20
	History of Congregationalism,	25
	The Modern Church (last two centuries),	25
<i>Prof. Stearns.</i>	The Roman Catacombs,— illustrated,	15
	Archæology and the Old Testament,	15
[See also <i>Alumni Lectures.</i>]		

GRADUATES.		Hours.
<i>Prof. Macdonald.</i>	Introduction to Semitic,	5
	Semitic Epigraphy,	10
	Advanced Arabic,	30
	Coptic,	30
	Egyptian,	30

ALUMNI LECTURES.

It is hoped that courses can be arranged in the following topics, each course to consist of 6 lectures, and to be counted as a regular elective, open to members of all classes : —

The Old Testament Apocrypha,	6
The Septuagint,	6
Early Christian Literature,	6
The Period of Constantine,	6
Canon Law,	6
The Institutional Church,	6

The lecturer in each case will be an alumnus not in the regular Board of Instruction who has made a specialty of his topic.

GIFTS TO THE LIBRARY.

Two of the principal hymn-book publishers in this country, appreciating the value of our already unique hymnological collection, have recently made generous donations of their publications to the Library.

Messrs. A. S. Barnes & Co. present Holbrook's "*Quartet and Chorus Choir*," and "*Pilgrim Melodies*," by J. E. Sweetser, both of which consist in the main of tune settings for the hymns in "*Songs for the Sanctuary*." They also send copies of "*Carmina Sanctorum*," chapel edition, "*Carmina for the Sunday-School*," and "*Many Voices*," which is an attempt, under the editorship of Dr. T. DeWitt Talmage, to combine the churchly with the more evangelistic type of hymns and music. These books ought surely to be examined by any church committee before a decision is reached in regard to new hymn books.

The Century Company have sent the new Episcopal "*Hymnal*" edited with music by Rev. J. Ireland Tucker and W. W. Rousseau, in every way a splendid book. They contribute also several of Dr. Chas. S. Robinson's hymn books, of which they are now the publish-

ers, namely, "*Songs of the Church*," the first of the Robinson series, "*Spiritual Songs for the Sunday-School*," and three of the editions of the latest book, "*The New Laudes Domini*," the regular, and miniature, and Baptist edition. Most satisfying from every point of view is this comprehensive manual for church song. The receipt of these books practically completes the file of the publications of these publishers in the line of hymnology, and their generosity is highly appreciated.

SOCIETY OF BIBLICAL LITERATURE.

On Thursday and Friday, June 13th and 14th, the twenty-ninth meeting of the Society of Biblical Literature and Exegesis was held in the Seminary building. There were three sessions, on Thursday afternoon, on Thursday evening, and on Friday forenoon, and fifteen papers in all were read. On Thursday evening the Society was entertained to supper by the Faculty in the dining-room of the Seminary.

Though the attendance was not specially large, yet the meeting was most interesting and successful. The papers took a wide range, in both Old and New Testament work, extending from tough specialistic questions in chronology and philology, through more generally interesting points of exegesis, to the broadest and most important matters on which theology is based. One striking characteristic of the meeting was the discussions. They have seldom been fuller or more varied in the best sense. Almost all classes and divisions of opinion were represented from the absolute conservative to the pronounced radical. If any was missing, it was, perhaps, the adherent of the extreme left. Thus, in both papers and discussions, there was nothing that was commonplace. Where criticism was needed it was given; and there were some very lively bits of criticism indeed. Several of the papers arrived at conclusions widely different from those commonly held, and in the case of one or two the results were simply startling. It is certain that the interest felt in the next number of the *Journal* cannot possibly be disappointed, for many papers, though discussed at the time, could not be grasped in all their bearings, or realized in all their consequences. That had to be left to the opportunity of the printed page.

But perhaps the most important contribution of all, and what, it is to be hoped, will be the most far-reaching in its consequences, was the address by the President of the Society, Professor Thayer. Essentially, it dealt with an old theme, the necessity of understanding the lives, thoughts, ideas, surroundings, local and personal,

attitudes, historical and theological, of the writers of the books of the Bible, if we are in any degree to understand the books themselves. But the power and wealth of illustration with which the theme was developed rendered it, even in itself, a contribution of the highest value. And still more did the proposal with which it closed. This was that the Society should undertake to establish and conduct a school of Biblical studies in Palestine, to be in the charge of a competent director, who should act partly as teacher and partly as explorer, and under whose guidance students of the Land and the Book might work. If twenty-five of the colleges and seminaries represented on the Society's list of membership were to undertake each to contribute one hundred dollars a year for five years, the thing could be set about at once, with small risk of ultimate failure.

This proposal was received with enthusiasm and referred to a committee for discussion. On their recommendation a small committee was appointed to prepare a circular explaining the scheme, and with it to approach the colleges and seminaries. Thus the matter stands, and it may be hoped that this Seminary will not be the last to undertake its share of responsibility.

It is some ten years since the Society met with us in Hartford, and it cannot but be a matter of congratulation that it is within our walls that so important a scheme as this has been launched.

PROFESSOR GRAHAM TAYLOR addressed the faculty and students on Social Settlements, May 14th, and Mr. Reynolds, the head worker of the New York University settlement, was listened to with interest by many when he spoke before the Sociological Club of Hartford recently.

MR. D. W. LYON, educational secretary of the Student Volunteer movement, recently spoke before the mission band on "The Introduction of Mission Study into the Seminary Curriculums."

A SOCIAL SETTLEMENT on North street will be conducted during the summer by Mr. Weeks of the Junior Class, while Messrs. Burnap and Rogers of the School of Sociology will conduct during the summer.

THE CONCERT by the Music School, on May 21st, was very successful, the chapel and the rooms adjoining, as well as the gallery, being filled.

MESSRS. FRANK AND WILLIAM HAZEN have the sincere sympathy of all in their deep affliction in the loss of their father. He sailed for Europe, a short time since, and died at sea.

THE CLASS PICNIC of the Middlers was a delightful affair. They went on the steamboat *Hartford* down the river to Middletown. Prof. and Mrs. Mitchell accompanied the party. Nature had done her best to clothe the

banks in green, and graced the occasion with a beautiful sunset, and the lunch did credit to the Seminary cook and the committee of arrangements.

THE LAST FRIDAY EVENING PRAYER-MEETING was given up to the Seniors, who spoke on their life and work at the Seminary, and the hopes and prospects of the future.

THE GRADUATING CLASS have their plans formed as follow: Mr. Ballou will begin work at Chester, Vt., the first of July. Mr. Billings will continue his work at Willington and Westford, Conn. Mr. Francis has already begun work at Ludlow, Mass. Mr. Knight will spend the summer at Hampton Falls, N. H. Mr. Noon has already begun work at Taftville, Conn. Mr. Otis will return for another year of study. Mr. Swartz will sail for Germany in July. Miss Locke and Miss Forehand will return for a fourth year at the Seminary. Mr. Bacon began his work at the Washington Street Church, Beverly, Mass., the first of June.

OF THE STUDENTS, Mr. Dunning will preach in the neighborhood of Middletown, N. Y., during the summer. Mr. Ferrin will continue his work at Glenwood. Mr. Frantz has begun mission work in Minneapolis. Mr. Goodenough is to preach at Winchester, Conn. Miss Graham stays in Hartford for the greater part of the summer. Mr. Kelly is to preach at Mt. Washington, Mass. Mr. Merrill spends the summer at Minneapolis. Miss Wild takes charge of the Settlement on North Street until September. Mr. Frank Hazen preaches at Weathersfield Center, Vt., and Mr. William Hazen at Sherburne, Vt., both under the Vermont Domestic Missionary Society. Mr. Sargent preaches at Gaysville, Vt. Mr. Bishop supplies the pulpit at Pomfret, Conn. Mr. Rhoades is to do work for the *Tribune* Fresh Air Fund at Bridgton, N. J. Mr. De Angelis will be engaged in mission work among the Italians in Hartford.

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